

THE CATHOLIC
EDUCATIONAL REVIEW

VOL. XLI

FEBRUARY, 1943

No. 2

CONTENTS

Current Developments in Education	
Very Rev. Edward V. Stanford, O.S.A., LL.D.	65
Education in Spanish North America During the Sixteenth Century—II - - - - -	Rev. Francis Borgia Steck, O.F.M., Ph.D. 71
Refresher Week - - - - -	Brother I. Leo, Ph.D. 95
The Present Guidance Picture - - - - -	Sister Anne Cawley, O.S.B. 100
What Is Your Radio Reaction? - - -	Edward Francis Mohler, A.M. 104
<hr/>	
Educational Notes - - - - -	107
N. C. E. A. Cancels Buffalo Meeting—Catholic Collegiate Congress Adopts 3-Point Program for Students—Priorities and the Colleges—Educational Film News—Survey of the Field—Catholic Schools and the War.	
Reviews and Notices - - - - -	118
A Short History of Canada for Americans—Tennessee Senators—Mixed Marriages and Prenuptial Instructions—The Single Woman.	
Books Received - - - - -	126

The Catholic Educational Review is indexed in The Catholic Periodical Index, The Education Index and The Catholic Magazine Index Section of The Catholic Bookman.

Under the direction of the Department of Education
The Catholic University of America

Monthly Except July and August. Yearly, \$3.00, 14s.6d. Single Number, 35c, 1s.3d

THE CATHOLIC EDUCATION PRESS
WASHINGTON, D. C.

Entered as second-class matter at the Postoffice, Washington, D. C.
Copyright 1943, by The Catholic Educational Press

Justine Ward Method

HYMNAL, VOL. I. New Edition with rhythmic signs of Soleaemes. Includes many of the great liturgical hymns of the Church with Latin and English renderings. It also contains two settings of the Complete Common of the Mass (the Missa de Angelis and the Mass for Advent and Lent) the Responses at Mass, the Asperges, the Vidi Aquam and the Psalms at the Introit.

Cloth, 154 pages.....Price 60c

HYMNAL ACCOMPANIMENTS, New Edition, 87 pages size 9¼ x 12½, large size music notes.

ClothPrice \$2.00

The Sunday Mass

set to Simple Gregorian Formulae

Proper of the Time:

Advent to Corpus Christi

Proper of the Saints:

November to May

By JUSTINE WARD

Intended for the use of children who can sing the Ordinary of the Mass from the Kyrie but who are not yet capable of learning, each week, a new Proper with words and melody.

The collection is limited to the Masses which may be celebrated on a Sunday during the course of the scholastic year. A single melody serves for an entire season thus leaving time for a study of the Latin words and an understanding of the spirit of the season. The teacher should use a translation of the Missal in explaining the text to children.

No. 711, Paper binding.....Price 50c

THE CATHOLIC EDUCATION PRESS

1326 QUINCY ST., N. E.

WASHINGTON, D. C.



The Catholic Educational Review

FEBRUARY, 1943

CURRENT DEVELOPMENTS IN EDUCATION*

There are certain new developments in higher education which grow directly out of the war emergency and which, of course, are of primary concern to the colleges. Since these new developments are bound to have strong repercussions on the secondary schools, it may be helpful to outline informally the implications which they seem to hold for the secondary schools. I will confine myself to discussing very briefly what I consider to be the three chief developments.

The Accelerated Program of Education, now reaching down into the Secondary Schools.—One of the first educational developments stemming from the war was the accelerated program of education in colleges and professional schools. College students are now enabled to complete the full college course in approximately 2 $\frac{2}{3}$ years by eliminating the usual vacation periods and making education a year-round matter. A similar program has been adopted in the Medical and Law Schools. A further acceleration of professional training is now being accomplished by reducing the amount of pre-professional training required.

As long as the draft age remained at 20 years of age, there was only random talk urging acceleration below the college level. With the draft age now reduced to 18, it seems certain that acceleration of some type or other will soon be adopted generally in secondary schools.

I am aware, of course, that this problem has become an emotional issue in secondary school circles. The colleges are accused of trying to raid the high school for the selfish purpose of

*Address delivered at Sixth Annual Meeting, Middle Atlantic Region of Secondary School Department of N.C.E.A., at Little Flower H.S., Philadelphia, December 28, 1942, by the Very Rev. Edward V. Stanford, O.S.A., President of Villanova College.

saving their enrollments. The session dealing with this problem at the recent annual meeting of the Middle States Association of Colleges and Secondary Schools, held in New York late in November, certainly produced considerable heat but little light and no constructive solution. (Parenthetically may I say that I have gained the impression that there is a far more objective attitude toward this problem among educators in Catholic secondary schools than is true in other secondary schools whether public or private.)

It is my conviction that secondary school educators should face this problem promptly and objectively if the acceleration which does come is to be prudent and wise. Already colleges are beginning to accept high school students after $3\frac{1}{2}$ years, and some institutions have announced their intention to accept 3-year high school students. The Superintendent of Public Instruction in Pennsylvania announced five days ago (December 23, 1942) certain policies which make it possible for $3\frac{1}{2}$ -year high school students, upon "recommendation by the responsible school officials," to seek admission into college with the blessing of the State Department. In my opinion, the problem will not be solved by this concession.

Although questioning the advisability of accelerating by arbitrarily chopping off a few months of high school education, I am convinced that some form of acceleration should be adopted by the secondary schools to make it possible for at least promising male high school students in the scholastic upper half of the class to be ready for college a year earlier than at present. In this way, such students would be enabled to have a year at college before reaching draft age.

For such acceleration of selected high school students, I advance three reasons.

1. A year at college will do far more emotionally and psychologically to prepare these young men for military service than would be the case by retaining them in high school. It has always been most interesting to me to observe the character maturation that takes place in most young men during the first year at college. Under the impact of impending war service, this is even more marked.

2. Young men of college caliber should be encouraged to entertain the idea of completing college after their war service is

over. The young man who has had a successful year at college is more apt to return there than his comrade who never had attended college. Also to be considered is the fact that present government planning for wounded soldiers discharged from service, as well as for demobilization after the war, contemplates making it possible for our young men to continue with their education which was interrupted by the call to military service.

3. The possibility of having a supply of young men for at least one college year may well mean the difference between survival and non-survival for many privately controlled colleges, particularly if we have a protracted war. Present Army and Navy college programs will utilize at the most only a few hundred colleges. The wholesale closing of our privately supported colleges at this time may very well pave the way for the complete dominance of publicly supported higher education in the post-war period.

The Virtual Suspension of Liberal Arts Education for the Duration.—A second effect of the war upon higher education has been to suspend our traditional liberal arts education. The drift away from liberal arts studies has been pronounced since Pearl Harbor. Under the impact of the lowered draft age and the new Army and Navy college programs, liberal arts studies on the college level for male students will virtually disappear for the duration. Even college women will be under ever-increasing pressure to take the so-called "practical" or scientific studies in the interest of the war effort. Under such circumstances, it seems to me that there is a great opportunity and a responsibility for our secondary schools to step into the breach and to preserve the liberal arts studies during the war years. I believe that a determined effort should be made to intensify the cultural studies at the high school level, particularly for those boys and girls who are of college caliber. This does not mean that Mathematics and Science should be neglected. Well taught courses in Mathematics and Science have already been a part of a liberal education. A re-emphasis upon them at this time is a move in the right direction.

There is reason to fear, however, that the virtual suspension of liberal arts studies in the colleges may influence a similar de-emphasis in the secondary schools. What bothers me particularly is that the "Victory Program" of the U. S. Office of Educa-

tion may operate in such a way as to weaken further the cultural subjects at the secondary school level, at a time when it is more important than ever that they be emphasized and intensified. It is my firm conviction that our tremendous post-war problems will need for their solution the best efforts of men and women of broad and liberal educational background. It will be tragic if we are to have a whole generation whose education has been mainly vocationalized.

I do not oppose the "Victory Program" for the secondary schools—it can serve a very useful purpose—but I do insist that it must be employed with discretion.

Under present conditions, it seems to me that "Guidance" as a function of the secondary school becomes more important than ever. Through competent "guidance," the student for whom high school or junior college should be terminal education must be identified and directed into those practicalized types of training which are geared more directly to the war effort. However, "guidance" must also identify the student whose aptitudes and abilities fit him for profitable study on the college or university level. Such students should be assured a liberal and cultural preparation that will best fit them to take their place in the ranks of the thinkers and leaders whom we are going to need so desperately as soon as the war is over.

Army and Navy Plans for the Utilization of Colleges.—The third educational development on the college level about which I wish to speak has to do with the use of selected colleges and universities under contractual arrangements with the Government to train young men needed by the Army and Navy. I will not go into the details of these programs nor will I attempt to speculate about the effects of these programs on the colleges other than the observation already made about the effect on liberal arts education. It will be more to my purpose to point out some of the implications which I see for our secondary schools.

Hidden in these plans, and possibly more apparent in the Navy program, there is a great social and educational innovation that should have tremendous interest for the secondary schools.

Thus, in the new college training program of the Navy, it is proposed to select annually from the high schools by competitive examinations some 50,000 young men who have reached their

seventeenth birthday and who are physically fit. The young men thus selected will be inducted into the Navy, sent to a college of their own choosing wherever practicable, and provided it is one of the cooperating colleges. While at college, all expenses for room, board and tuition will be paid by the Government. In addition, the young men will receive their clothes and the monthly pay of apprentice seamen. Under the Navy program, students will receive college training for periods ranging from four semesters, for those intending to become aviation cadets, to eight semesters for engineering officers and even beyond eight semesters for those preparing to be medical men or chaplains, who must complete not only the pre-professional work of the college but also the work of the Medical or Theological School.

It should be very evident that this Navy program has tremendous social and educational implications. It is in effect a national scholarship program on a grand scale. Add to this the Army program, although not as liberal and as well conceived educationally, but which will probably involve three times as many students, and you will have some idea of the extent of the program which is going to be presented to the secondary schools within the next few weeks.

It seems clear to me that the secondary school which wishes to have its young men well prepared to qualify for the exceptional opportunities being offered through the armed services, must now be doing or must take immediate steps to do three things:

1. Provide thorough courses in such basic subjects as English, History, Mathematics and Physics.
2. Have a well-conceived health program which includes physical training.
3. Have a competent guidance program and utilize freely good testing materials, of the objective types.

These three points seem to me to be very important, and I feel that they should be expanded into more concrete suggestions. In an effort to do this, I have put to myself this hypothetical question: If you were principal of a boys' high school at this time, in view of the new Army and Navy college training programs, what would you wish to do in your high school without any delay? I can readily give six or seven answers to this question.

1. I would familiarize myself thoroughly with all the details of these programs, particularly that of the Navy.

2. I would identify the boys whom I would urge to apply for admission to college in February, 1943, and I would advise them to make immediate arrangements with their college to enlist in the V-1 College Program.

3. I would identify the boys whom I would urge to take the forthcoming Navy high school examination as well as other boys who give good promise for the Army program. Certainly all of these boys would be in the upper half of their class.

4. I would make certain that the boys whom I had identified were thoroughly at home in taking various kinds of objective-type tests, because both Army and Navy use these tests extensively.

5. I would provide for my senior students, if necessary, refresher courses in mathematics and physics.

6. I would provide complete medical examinations for these boys so that remedial measures might be taken to remedy underweight, overweight, faulty posture, faulty teeth, and so on.

7. I would provide regular classes in physical training for these students at least three times weekly.

This concludes my sketchy outline of some current educational developments on the college level together with my guesses as to the implications which they have for the secondary schools. In wartime, new developments take form rapidly, and this is true also in education, whether on the college level or on the secondary school level.

EDUCATION IN SPANISH NORTH AMERICA DURING THE SIXTEENTH CENTURY—II

HIGHER EDUCATION—SECONDARY SCHOOLS

During the first fifty years of Spain's rule in Mexico comparatively scant attention was given to what we would call popular higher education. Indeed, as Joaquín García Icazbalceta points out, the desire for something more than what the elementary schools were offering grew in dimensions as the Spanish and creole population increased in number and influence. This increase, however, was not sufficient to assert itself until about the time that the first Jesuits reached Mexico, in 1572; wherefore, quite naturally, it was they who before all others met the demand and devoted themselves almost exclusively to secondary school work for the boys of Spanish and creole families.

Prior to the coming of the Jesuits and the founding of their secondary schools, it was principally the Indian boys to whom were offered the advantages of higher learning after they had with notable success completed their elementary training. Credit for what these earliest secondary schools for Indian boys achieved belongs for the most part to the Franciscans and Augustinians. After studying the records one is at a loss what to regard as more deserving of admiration—the remarkable triumphs that these schools achieved while they functioned or the dogged perseverance of the friars who conducted them in the face of the almost unbroken opposition of certain groups. In view of these achievements it is incorrect to hold that the plan to conduct secondary schools for Indian boys was premature and ill-advised and that its ultimate failure was, therefore, a thing that might have been expected. This may be true of the early plan to have Indian boys join the priesthood and Indian girls enter the convent. It is not true, however, of the plan, launched in 1536, to provide schools of higher learning for Indian boys. Facts and figures, found in the records, prove conclusively that these schools were neither inopportune nor inefficient. The only reason why, after fifty years of heroic efforts on the part of the friars, these secondary schools had to be closed was the opposition which they engendered in certain

quarters and the lack of proper support which they experienced as a result of this opposition. As they were entirely in keeping with Spain's initial policy regarding the Indian, so for the Indian himself, whose improvement they aimed at, these schools of higher learning were decidedly opportune and unquestionably conducive to making them useful members of Spain's colonial commonwealth.

The regrettable thing about this opposition is not so much the triumph it finally scored as the fact that among the opponents there were so many from whom the struggling advocates and dispensers of higher learning for the Indian had a right to expect the liveliest encouragement and support, at least in view of what the schools were actually achieving. When reading the ancient records, one is strongly inclined to conclude that the opposition was fundamentally in many instances an expression of rivalry and jealousy, as Viceroy Mendoza thought, and not at all a manifestation of sincere and unselfish devotion to the prosperity of the new land in general and to the well-being of its Indian population in particular. Otherwise, vindicated by the rich fruits they were yielding, the institutions would not have been left to die of neglect and inanition.

Despite their collapse, however, the story of higher learning provided for Indian boys during the first decades after the establishment of Spanish rule must always precede the story of the secondary schools that were founded by the Jesuits later in the century for the boys of non-Indian parentage. These later schools were not the first of their kind in Mexico. Nor was the mental and moral training they gave their non-Indian pupils essentially different from what had been previously extended to the Indian boys. Much less was it to the benefit of Mexico that the Indians were denied the educational advantages which were thereafter given to the non-Indian groups with such laudable enthusiasm and success. For the time being, until the races had become more amalgamated, equal emphasis could have been placed on both Indian and non-Indian secondary schools. This would have resulted, evidently, in a more uniform development of society, which in turn would have strengthened Mexico politically as well as economically and thus prevented much of the disaster that befell the Indians after Mexico won her independence. The high status of the Indian, so generously

desired by Spain in the beginning of the conquest, began to decline when the secondary schools erected for him in keeping with this desire ceased to interest the Spaniards and for this reason had to be closed. This was a loss to Mexico as much as it was a blow to Mexico's aboriginal population.

The first secondary school to be founded in Mexico was the Colegio de Santa Cruz de Tlatelolco, the history of which was compiled several years ago by the present writer for *THE CATHOLIC EDUCATIONAL REVIEW* (October and December, 1936). As was then pointed out, this college was the first institution of its kind not merely in Mexico but in the entire New World. It was inaugurated on January 6, 1536, exactly one hundred years before such an institution of learning, namely Harvard College, was founded in what is today the United States. Chiefly responsible for the establishment of the Colegio de Santa Cruz was Bishop Zumárraga, whose high purpose in founding it and whose constant efforts to maintain it were generously seconded by Viceroy Mendoza and by the civil authorities in Spain.

In the beginning the college had a twofold purpose: to educate and train Indian boys who might eventually enter the seminary and study for the priesthood and to offer for Indian boys in general those branches of higher learning that constituted the so-called grammar course. The first of these purposes was soon abandoned, not because of a lack of good will on the part of the boys or of proper zeal on the part of the friars, but because the innate tendencies of the boys, so recently wrested from pagan traditions and surroundings, did not warrant entrusting to them in later life the heavy duties and responsibilities of the priesthood. The other purpose of the college was maintained, however, and in keeping with it the authorities devised a program of studies and set up disciplinary regulations that compared favorably with what the secondary schools of Spain and of Europe were following at the time. As García Icazbalceta declares, "they taught there, in addition to religion and ethics, also reading, writing, Latin grammar, rhetoric, philosophy, music, and Mexican medicine." In short, Santa Cruz College was a secondary school with a program of studies wisely adapted to the existing circumstances.

The same is true of the regulations ordering the religious and moral life of the students. To many, no doubt, even in those

days the discipline appeared too severe and the religious exercises too exacting. This criticism loses much of its weight, however, if we remember, as the friars did who devised the program, to what severities Indian boys were subjected in pagan days at the *Calmecac* and the *Telpuchcalli*, the two institutions that trained boys of the Aztec chiefs for service in the temple and in the army. As to the emphasis placed on religious observances—vocal and even mental prayer, the chanting of the Little Office, daily attendance at Holy Mass, and regular participation in the divine services conducted in the adjoining parish church at Santiago—to find fault with this is to forget the primary purpose of the school. The pioneer friars did not forget it, however, realizing at the same time that in matters of moral and religious training it was always easier to admit relaxations when the time for it came than to remedy abuses by enforcing reform measures.

As its official title indicates, the Colegio de Santa Cruz was located at Tlatelolco, a northern suburb of Mexico City, and was dedicated to the Holy Cross. The school building stood in the patio adjoining the Franciscan church and friary of Santiago. By virtue of his office, the guardian or superior of the Franciscan friary was *ex officio* head of the college, even after its rectorship was entrusted to Indians who had graduated from the school. This step—entrusting the rectorship to an Indian—was an experiment and, as the event proved, a mistake. It was made about the year 1550, generously indeed but not wisely; and some twenty years later the friars resumed full charge. Apparently, however, it was then too late to retrieve the losses incurred. The opposition, previously discussed, was by this time strong enough to nullify the efforts of those Franciscans who, like Father Sahagún, endeavored to restore the college to its original status as a secondary school. To the deep regret of the crippled minority, whose chief interest was still the Indian, Santa Cruz College never recovered its former prestige and influence. During the last two decades of the sixteenth century it was merely an elementary school for the native boys of the neighborhood.

With justified pride, however, men like Father Sahagún and Father Juan Bautista could point to the fruits which the college had achieved. The minister provincial of the Franciscans

had not overstated the case when in 1560 he informed King Philip II that the college at Tlatelolco "has been a great help in converting the natives, because its students themselves are natives." Graduates of Santa Cruz, at the end of the sixteenth century, were still rendering valuable service as teachers and overseers in the far-flung mission settlements. In the field of science and letters Father Sahagún was still employing such graduates in the writing of his precious volumes, while Alonso de Zorita found his Indian assistant, Pablo Nazareno, "a man of very great learning, well versed in Latin, rhetoric, logic, and philosophy, and a poet composing fairly well in all verse-forms." The governor of Tlatelolco at the turn of the century was Antonio Valeriano, also a graduate of the college and at one time a member of its teaching-staff. Shortly before his death, probably in 1605, he translated a book for Father Juan Bautista who in the preface records that the Indian governor was "one of the best Latinists and rhetoricians in the capital of New Spain." Previously, in the learned circles of Spain, another alumnus of the college had made his mark. This was Pedro Juan Antonio. He studied civil and canon law at Salamanca and in 1574, ten years before his death, he published in Barcelona a grammar of the Latin language. Facts like these constitute, in the words of García Icazbalceta, "the glory of the native students and in no less degree the glory of their masters who disregarded the opposition of mean and petty minds and threw the doors of knowledge open to the Indians; who knew not only how to profit by their collaboration but also how to render them public thanks for it."

The Colegio de Santa Cruz was the only secondary school, during the first decades of the sixteenth century, devoted exclusively to the Indians. Simultaneously there existed elsewhere in Mexico a number of private schools that offered the usual grammar course. Some of these, it is certain, were open also to boys of pure Indian stock. A public institution of this kind was the Colegio de San Nicolás which Vasco de Quiroga founded at Patzcuaro in Michoacán in 1540. It offered the regular Latin course and admitted Indians as well as non-Indians. Fortunately, this school did not suffer the fate that befell the Colegio de Santa Cruz. That same year, 1540, the Augustinians opened the Colegio de Tiripetío, chiefly at the instance of the

celebrated scholar, Fray Alonso de la Vera Cruz, a member of their community. It seems, however, that this school at Tiripetío was more in the nature of a scholasticate for the student-clerics of the Augustinian Order, a phase of educational work that will be discussed presently. To its arts course Indian boys were apparently admitted, at least in the beginning. It is known, for instance, that the son of the Tarascan chief, Caltzontzin, was educated in the Augustinian college at Tiripetío. In 1575 the Augustinians founded in the city of Mexico the Colegio de San Pablo. Its constitution, drawn up by Father Vera Cruz, was an elaboration of the system that had been in force at Tiripetío.

For members of their order who were preparing to enter the priesthood not only the Augustinians but also the Franciscans and Dominicans had in their provinces a *casa de estudios* (house of studies). It was in these so-called scholasticates that the young friars, before taking up the study of theology, had to pursue courses in the arts and sciences and in the native tongue spoken in the regions where they would eventually be active as missionaries. The first institution of this kind was the one founded by the Augustinians at Tiripetío in Michoacán in 1540. Later in the century the Augustinians removed their student clerics to Mexico City, where the scholasticate was thereafter known as the Colegio de San Pablo. The Franciscans had their house of studies at Xochimilco for the Province of the Holy Gospel and at Valladolid for the western province of Michoacán. The Dominicans had likewise two establishments for their student clerics. One was connected with their "Convento Grande" in Mexico City, while the other, known as the Colegio de San Luís, was located in the city of Puebla. According to some writers, the latter Dominican institution was empowered to confer academic degrees on the friars after they had completed the prescribed course of studies. It will be noticed that the Franciscans had no scholasticate in Mexico City. Perhaps this explains why they were far less identified with the University of Mexico than the Dominicans and Augustinians. Other *colegios* mentioned by writers as having been founded before 1572 were the Colegio de San Pedro in Guadalajara, the Colegio de San Juan in Puebla, and the Colegio de San Bartolome in Oaxaca. Little is known of these institutions beyond the fact

that they existed. When and by whom they were founded, for whom they were destined, and how long they functioned are questions which the available records leave entirely unanswered. For this reason, it is well to note, no precise and definite statement is possible on the status of secondary education in Mexico before the coming of the Jesuits. Apparently more was undertaken and achieved in this regard than we now have knowledge of, and possibly the boys of non-Indian parentage had more ample opportunities for the pursuit of higher learning than is generally supposed.

Whatever future researches may reveal, they will certainly not essentially change the verdict of history that the Jesuits were the chief promoters of secondary education for the non-Indian population of Mexico during the sixteenth century. Although humanistic studies were carried on before their coming in 1572, notably at the University of Mexico, it was the Jesuits who, in the words of Jacobsen, inaugurated "a systematic program with emphasis upon the classics" and who made "a stout effort to install humanistic education as a permanent colonial institution." Previously, to quote the same writer,

the general tendency . . . was to emphasize the importance of Castilian more than of Latin, and to study the native languages. There was no concerted effort to establish the ideas of the ancients; there was rather an effort to spread Iberian and particularly Castilian thought. The Castilian and native tongues were used in many of the pageants, plays, orations, and poems produced in the sixteenth century.

This was, of course, as it should be, and we are grateful today that it was so. During the fifty years that constituted what the present writer chooses to call the primitive era of Mexican history, the friars led the educated circles in stressing the need of learning the languages of the natives, for scientific as well as practical reasons, and of imparting to the natives in return a knowledge of the Castilian tongue. This does not mean that Latin was neglected. The history of the Franciscan college at Tlatelolco proves conclusively that the study of this language occupied a most prominent place on the curriculum. Only, in pursuing the study of Latin the friars wisely refrained from employing as models of style and diction the ancient classics with their pagan thoughts and sentiments. Also the Dominican

and Augustinian colleges fostered the study of Latin, though perhaps with less emphasis than the Franciscans in their college for Indian boys at Tlatelolco. To the Jesuits, then, belongs the credit of having inaugurated a systematic study of Latin as a vehicle for the humanism of the Old World.

In 1573, a year after the arrival of the first Jesuits, their superior, Father Pedro Sánchez, founded the Colegio de San Pedro y San Pablo. Distinct from this institution, though having the same saints as patrons, was the one known as the Colegio Maximo. It was begun in 1574 and, as Mariano Cuevas holds, was intended primarily for student clerics of the Jesuit Order, though it also admitted lay students. The prescribed courses of study were basically the same as those pursued in the scholasticates of the friars. Before the end of the sixteenth century, the Colegio Maximo was the center of higher learning for the Jesuits in Mexico. Affiliated with it during the first fifteen years or so of its existence were the two boarding schools for non-Indian boys, San Miguel and San Bernardo, and the day school of San Gregorio which was open also to boys of Indian parentage. These three institutions were founded probably in the years 1575 and 1576.

The last-mentioned, the Colegio de San Gregorio, apparently an elementary school, began admitting Indian boys in 1586. It was reserved for them exclusively after 1588, the year in which, it seems, the three Colleges of San Miguel, San Bernardo, and San Gregorio were amalgamated into the much better known Colegio de San Ildefonso. This consolidated college was then reserved for the whites, Indian boys being provided for by the newly organized Colegio de San Gregorio. Outside the city of Mexico, the Jesuits had a school for the Indians at Tepotzotlán, at Pátzcuaro, at Puebla, and near the city of Oaxaca. Though some Latin was taught in at least some of these schools, the Jesuits do not seem to have given the Indians at this time the same opportunities for higher studies that the Franciscans had given them at an earlier date in the Colegio de Santa Cruz at Tlatelolco. In fact, as Jacobsen points out, it was not until 1594 that the General of the Order, Father Claude Aquaviva, finally approved these educational activities on behalf of the Indians. Up till then the Jesuits in Mexico were conducting such schools without the sanction of their Superior in Rome, which in turn

explains why, especially during the first two decades and apparently also later, they did not establish a secondary school exclusively for boys of Indian parentage. The institutions already mentioned and those founded by the Jesuits after 1594 for the Indians were elementary schools, similar in curriculum and method to the hundreds that were functioning in Mexico long before the coming of the Jesuits. The plan to conduct real colleges for the Indians exclusively was never revived after the collapse of the Colegio de Santa Cruz de Tlatelolco. Barring those Indians who were eventually admitted into the Jesuit and other religious orders, the natives of Mexico as a class were denied the advantages of a higher education, not because the authorities conducting the secondary schools refused to admit them, but because the Indians themselves were little inclined to intrude where they felt, with or without reason, that their presence was not wanted by the non-Indian boys for whom the schools had been primarily founded.

As the Franciscans during the first fifty years were the foremost advocates and promoters of elementary education for the natives, so the Jesuits during the last decades of the century led all other religious bodies in opening secondary schools for the non-Indian groups. It is true that they found the ground already broken when they arrived on the scene, the Augustinians having labored in the field of secondary education for the boys of Spanish and mixed parentage with commendable zeal and success. It is also true that greater financial aid from wealthy Spaniards in Mexico and in Spain was extended to the Jesuits than to the other groups of religious and that, as a result, the Jesuits were in a position to expand their activities for higher learning on a much larger scale. Granting all this, however, and applauding the aid thus rendered, the fact stands that the Jesuits on their part responded loyally to the generosity of their benefactors and made praiseworthy and effectual use of the opportunities offered them for the general welfare of Mexico. Being newcomers on the field of action, they saw more clearly perhaps than the "old-timers" what the changed conditions demanded in the way of popular education—greater attention to the boys of the increased non-Indian stocks—and with heroic zeal the Jesuits set out to meet the demand. The successes they scored must, therefore, be ascribed as much to their fine com-

munity spirit, personal talents, and devotion to duty as to the assistance and encouragement they received from wealthy benefactors like Alonso de Villaseca and from men of influence in Church and State.

The schools already mentioned were not the only ones conducted by the Jesuits for non-Indian boys during the sixteenth century. Outstanding among the others was unquestionably the Colegio de Santa Maria de Todos Los Santos. It was founded in 1573 by the treasurer of the cathedral, Francisco Rodríguez Santos, at his own expense and placed in charge of the Jesuits, despite the fact that, as Jacobsen relates, the superior of the Jesuits declined to admit the distinguished priest and scholar into the Order when he approached the superior on this score. To judge from the reports, the college in question was devoted to studies of a higher character than the ones pursued in the secondary schools. It was more in the nature of a theological seminary, intended for young men who had demonstrated their abilities elsewhere but were too poor to continue the studies. As Alegria points out, one requirement for matriculation was the bachelor's degree. Naturally, this greatly limited the number of students in attendance. Nevertheless, in the words of Alegria, "during the sixteenth century there passed in brilliant procession through the halls of that college fifty-five alumni who became bishops, judges of the Audiencia, magistrates, and professors of the University." We may add that in 1700 the king of Spain erected Santa Maria de Todos Santos into a Colegio Mayor and that the institution continued to function until its suppression in 1843.

The courses of study and the methods of discipline and instruction observed at this time by the Jesuits in their numerous secondary schools in Mexico were the same which at the end of the century were definitely embodied in the official study plan of the Jesuits, known as the *Ratio Studiorum*. In certain matters, of course, the Jesuits in Mexico admitted modifications that local needs demanded. Thus they emphasized the study of the native languages, just as the Franciscans and Augustinians had been doing ever since their arrival. Through their secondary schools the Jesuits at the end of the sixteenth century were exerting a tremendous influence on society, especially on the intellectual circles, in Mexico. To quote Alegria once more:

The Society of Jesus, in short, raised the standard of education in New Spain, opened up for it new and broad channels, and by preparing its guiding factors impressed on the entire edifice a transcendental and definite transformation. Mexican culture recognizes its origins in the self-denial of the Franciscans and in the ample equipment of the sons of Ignatius of Loyola, the soldier-saint, the general of a constructive army that, in the anomalous conflict of ideas, devised weapons which beget life beneath the white banners of peace and progress.

The Royal and Pontifical University of Mexico.—The Colegio de Santa Cruz, founded in 1536, was intended exclusively for the Indians. On this score the purpose of the school was never changed, though the authorities who were devoted to its interests must have been aware of the fact that non-Indian parents were beginning to demand an institution of higher learning for their sons. Interest along this line among those who were apparently more bent on improving their economic status may have been aroused by the manifest progress which the Indians were making at Santa Cruz College. They realized very probably that something would have to be done for the higher education of their sons if these and not the Indians were to constitute eventually the dominant class in the public life of Mexico. Accordingly, Bishop Zumárraga and Viceroy Mendoza, whose zeal and energy were not limited by considerations of race and color, fostered the idea of founding a university which would be open to all boys, regardless of class, and which from the start would offer a complete literary and scientific course of studies. A pattern for such a school they recognized in the house of studies which the Augustinians had founded in 1540 at Tiripetío in Michoacán for their student clerics. As Romero Flores suggests in a recent issue of *Divulgación Histórica* (October 15, 1941, p. 601), "... the University of Tiripetío was the first of its kind on the American continent and, in a certain sense, the precursor of the University of Mexico."

With this school already in operation, chiefly for the Augustinians, and with the Colegio de Santa Cruz serving the Indians exclusively, the authorities felt that a university in the stricter sense of the term would not only promote the cause of education in general but would also exert a levelling influence on society. It would help to bring the various social groups into closer relations and would provide for boys whose parents were not in a

position to let them pursue higher studies at the universities in Europe. Equal opportunities for all in the field of higher learning would gradually break down social barriers and unite Spaniards, creoles, mestizos, and Indians into a strong, enlightened, and prosperous people.

Excepting the Indians, whose place in the life and activity of the University of Mexico remained negligible, there is no doubt that in a large way this purpose of its founders was realized. At the end of the sixteenth century there were men high in the ranks of Mexican society whose fathers and grandfathers had belonged to the middle and lower classes. Having used the opportunities offered them by the university, these men were now forming what might be aptly called an aristocracy of personal effort and success, cooperating for the welfare of Mexico on equal terms with the aristocracy of birth and heritage.

Interested as the home government was in all that tended to strengthen the colony, Emperor Charles responded generously when the petition reached him for "a university with all the sciences in which the natives and the sons of Spaniards might be instructed in the Catholic Faith and in all knowledge." The royal decree that officially established the University of Mexico was drawn up and signed on September 21, 1551. It provided that the institution be founded in Mexico City and it fixed for its support from the royal treasury an annual allowance of one thousand gold pesos. In matters of administration and curriculum it was to be patterned after the University of Salamanca in Spain, whose privileges it was to enjoy on all but two counts: namely, it was not to have ordinary jurisdiction as a seat of higher learning and its graduates were not to be exempt from paying tribute. These two restrictions were dropped in 1562, however, with the result that the number of students increased considerably and the school began to exert a wider influence.

Neither Bishop Zumárraga nor Viceroy Mendoza were present at the ceremonies of inauguration, which were held on January 25, 1553. The bishop had died in 1548, and three years later, in the summer of 1551, the viceroy left for Perú, where he died the next year. Among those, however, who participated in the formal opening of the new university was one who deserves to be considered a co-founder of the school. This was the celebrated Augustinian, Father Alonso de la Vera Cruz, a man who

for his sanctity and learning enjoyed universal esteem and whose death in 1584 was a heavy blow to the scientific and scholastic circles in which he had moved for more than forty years. It is to his connection with the university that we must ascribe the fact that before the end of the century so many Augustinians appear on the roster of graduates.

Besides royal approbation, the university also obtained the approval of the Holy See. This distinction came in 1555 when Pope Paul V granted it the same papal privileges as had been conceded to the University of Salamanca. Thereafter the institution in Mexico was always referred to by its official title, Real y Pontificia Universidad, although St. Paul the Apostle was its patron, the ceremonies of inauguration having taken place on January 25, the feast of the Conversion of St. Paul. Since it was a pontifical institution, its highest officer was not the rector, but the *maestrescuela* who represented the interests of the Holy See. Whereas the rector was elected by the so-called *claustrro* and held office for only one year, the *maestrescuela* was appointed by the Pope for an indefinite term. Alegria says correctly that this officer was "the direct representative of the Pope and as such" had to confer in his [the Pope's] name the academic degrees in the cathedral church, in addition to presiding at the most solemn functions of the university." The distinction and influence which the school enjoyed may be gathered from the fact that by virtue of a royal decree, issued on November 2, 1566, it was to be the only institution of higher learning in Mexico that was legally empowered to confer degrees which would be recognized by the universities in Europe.

For forty years following its establishment, the university pursued its work successively in three different buildings. Not until 1594, after many interruptions, was the edifice intended for it ready for occupancy. This edifice was located near the palace of the viceroy on what was known as the Plazuela del Volador. Though not an elaborate structure, it was sufficiently spacious to meet the needs of professors and students, neither of whom found board and lodging in the university building. The original constitutions, based on those of Salamanca, underwent a number of changes during the sixteenth century. Although in matters of discipline the rector had almost unlimited powers, he himself could be called to an account by the *maes-*

trescuola who, if the welfare of the institution demanded it, was authorized to depose the rector. Professors as well as students were subject in all things to the rector, one of whose duties it was to visit the university halls at regular intervals and to watch over studies as well as discipline.

The University of Mexico began its long and fruitful career with seven faculties on its program: theology, sacred scripture, canon law, jurisprudence, the arts, rhetoric, and grammar. It was not, therefore, exclusively what we today would call a graduate school, since the curriculum embraced also those disciplines that then as now were pursued in the secondary schools or, as we call them, the colleges. It seems, however, that after the arrival of the Jesuits and the rapid increase of their secondary schools the University of Mexico became more particularly a graduate school in the modern sense. In 1582 courses in medicine were introduced—anatomy and physiology—to which in 1593 a course was added that dealt specifically with bodily diseases. It should be noted here that in connection with the grammar and arts courses considerable attention was given to the study of the native languages.

People in those days as in our own were interested in occasionally concealing the prosaic routine and drudgery of school-work beneath a colorful display of pomp and pageantry. So each faculty at the University of Mexico had its distinctive color which was affixed in some form or another to the prescribed academic robe. It sounds strangely familiar to hear that the color for theology was white, blue for philosophy, red for jurisprudence, green for canon law, and yellow for medicine. On the day of graduation and on other solemn occasions, when the personnel of the university assembled in a body, the officers as well as the professors and graduates had to appear in their academic robes—an interesting and attractive sight for the crowd that gathered to see it, perhaps envying the school's personnel for their gala attire without realizing what a slight compensation this distinction was for the weeks and months of hard work that preceded it and gave it legal sanction.

In the absence of complete records for the sixteenth century it is impossible to say precisely how many students attended the University of Mexico before the end of the century. As gathered from the *Cronica* of the university, published in 1931, the

total number of academic degrees conferred between 1553 and 1600 was 595, the majority of which were in canon law and the arts. In some instances the degree was conferred *honoris causa*, the recipient having previously completed his studies in Europe and then, after reaching Mexico, presenting himself for the required examinations. The total number of graduates, just cited, is far from complete, however, since for a number of years no figures are given in the *Cronica*. For one year, 1583, the total number of *estudiantes cursantes* (students in attendance) is recorded, namely, 115. Again, according to the *Cronica*, by the year 1582 the university had conferred the degree of doctor on thirty-one and the degree of master on sixteen candidates. Banner years for the faculty of arts (philosophy) were 1577 with 23, 1586 with 21, 1590 with 32, 1594 with 23, and 1598 with 33 graduates receiving the degree of bachelor. To acquire this degree two and a half years of study were required, while the same degree in theology called for four years of study. Four years were required also for the degree of bachelor in law and four additional years for the licentiate in law. Three and one-half years of study were necessary for the bachelor and three more years for the licentiate in medicine. Nothing, it seems, was specified in this regard for the degrees of master and doctor. They were conferred on anyone who, after passing the prescribed examinations successfully, presented in writing the thesis he was ready to defend publicly against opponents designated by the university. It is these two degrees that we find recorded as having been sometimes conferred *honoris causa* on men already distinguished in public life and learned circles.

When the university was inaugurated in the spring of 1553, "it was not necessary," García Icazbalceta says, "to get professors from Spain" because "they were to be had in Mexico." To take over the chairs of the seven faculties men of learning were selected not only from the convents of the Augustinians and Dominicans but also from the ranks of the diocesan clergy and of the laity. Before long, graduates of the university, like the distinguished Augustinian Father Pedro Agurto, became members of the teaching staff.

During the sixteenth century the Franciscans had apparently little or no connection with the university, although they had men in their ranks like Molina, Sahagún, and Mendieta, who

by reason of their recognized learning could have served the school's cause with distinction. Nor do the Franciscans seem to have had their student clerics pursue higher studies at the university. Perhaps this was owing to the fact that at this time their house of studies was not located in the city of Mexico but in Xochimilco, some 10 miles south of the city. It is well to remember, too, that until late in the century the Franciscans as a group were endeavoring to restore the Colegio de Santa Cruz to its original standing and influence on behalf of the Indians.

It was different with the Jesuits who made secondary education their chief field of activity and accordingly, soon after their arrival, became identified with the affairs of the university. For their work along this line they found a staunch supporter in the Archbishop of Mexico, Pedro Moya de Contreras, especially during the time he held the office of Viceroy of Mexico. He wanted two members of the Jesuit community, Pedro de Hortigosa and Antonio Rubio, to lecture on philosophy at the university. But the superiors refused to permit this, partly because, to quote Jacobsen, "the Jesuits did not want to tie themselves up with another institution with so few subjects available for the work. They wished to develop their own college [Colegio Maximo] independently and avoid the discord which could easily arise if they became important in the royal foundation." In 1582, as recorded in the *Cronica* for that year, the university conferred the degree of doctor in theology on a member of the Jesuit community, Pedro de Hortigosa, who had previously submitted to the required examinations and received from the university the licentiate and the master's degree. About this same time the authorities of the university came to an understanding with the Colegio Maximo of the Jesuits, thereby terminating a controversy that had arisen between the two schools with regard to the fixing of lecture hours and the conferring of academic degrees. It was agreed, for instance, that students could matriculate at both schools for specific courses, and that each school would recognize the work of the other as qualifying a student for the pursuit of studies leading to the highest degrees. "So," as Jacobsen says, "the viceroy was happy, the university was content, the Jesuits were satisfied, and the students prospered."

There can be no doubt that the University of Mexico exerted

a wide and wholesome influence on public life during the first half-century of its existence. As its founders had hoped, it proved decidedly instrumental in not only contacting but also in unifying the various non-Indian elements of society. Just as important was the impetus it gave to the scientific and literary movement that marks the last decades of the sixteenth century, although in this regard the influence of the Jesuit schools was probably just as great. Finally, it was owing in great part to the university that, in the circles which its graduates eventually frequented, the general standard of living was raised and the outlook on life brightened, thanks to the social position of those whose minds and hearts had been wedded by their Alma Mater, the University of Mexico, to the higher values of life.

The First School in the United States.—Before the end of the sixteenth century Spain had established by colonization her claim to two regions within the present limits of the United States. While the enterprise had just begun in New Mexico, where Juan de Oñate founded the first permanent settlement in 1598, considerable progress had already been made on the Atlantic seaboard ever since the founding of St. Augustine, Florida, by Menéndez de Avilés in 1565. Here, in Florida, at the turn of the century at least twenty missions were being cared for by the Franciscans. They had entered the peninsula in 1573 after the departure of the Jesuits, and by the year 1600 they were laboring in what is today the States of Florida, Georgia, and South Carolina.

The capital of this Spanish seaboard colony was St. Augustine, and it is here where the first school in the United States was opened and conducted by the friars. From the records it appears to have been a parish school operating under the auspices of the parish which had been organized for the white settlers. Of this parish the Franciscans were in charge until 1597 when, according to Maynard Geiger's recent study, an Irish diocesan priest, named Ricardo Artur in the Records, became pastor. He came to Florida apparently from Cuba and at St. Augustine served both as pastor of the parish and as chaplain of the garrison. When and by whom the school was founded is not known. The progress, however, which it had made by 1606 would seem to indicate that its founding antedates the coming of Father

Artur and was consequently an enterprise of the Franciscans, initiated some ten years before, in 1587, when twelve friars arrived under the leadership of Father Alonso de Reinoso.

Although the year in which Father Artur died cannot be ascertained, the Franciscans were evidently again in charge of the parish and its school in 1606, the year in which the Bishop of Cuba, Fray Juan de las Cabezas de Altamirano, a Dominican, arrived in St. Augustine to conduct a canonical visitation of "La Florida," as the region was then known. In the course of six months the zealous and indefatigable bishop visited all the missions and settlements. From the notes taken on this visitation he drew up the official report which he then submitted to the King of Spain and his council. It is this report that sheds considerable light on the first school in the United States.

Speaking of the parish in St. Augustine, Bishop Altamirano informs the king that he had appointed Father Vicente Ferrer de Andrade, one of the two diocesan priests who had come with him to Florida, pastor of the parish in St. Augustine. The other diocesan priest, he reported, Father Manuel Godino, would be assistant to the pastor and would also serve the spiritual needs of the garrison and "teach the many children of the settlers who are here in St. Augustine." Next the bishop submits the following recommendation:

It would be well if your majesty made an appropriation for the education of the creoles who are being educated here, for it is certain that they are very intelligent and that the Fathers [*padres*] are educating them with great control. It is imperative to issue a decree that there be a master here to teach, for in this way your majesty could economize in the sending of religious from Spain, since those educated in this way at the expense of the king would be able to take charge of the Indian missions or parishes. These latter, since they are natives and are educated in their midst, are much sought after by the Indians.

From this official report of the bishop several points seem quite clear. In the first place, a school was in operation when the bishop reached the capital of Florida and this school was conducted not for the Indians but for the creoles; that is, for the children of Spanish parents born in the New World. Another point gathered from the report is that the school was in charge of priests whom the bishop designates as *padres*, not *clérigos*. The former of these titles was commonly applied to priests of a

religious order, whereas members of the secular or diocesan clergy were generally referred to as *clérigos*. The only *padres* in Florida at that time, however, or at any time after the departure of the Jesuits were the Franciscans; wherefore it must have been they who were conducting the parish school for the creoles when the bishop arrived and had previously conducted it whenever the parish church like the garrison lacked a *clérigo* to serve the spiritual needs of the settlers.

The final point, which the report reveals, manifests not only the progress the school had made but also the zeal and foresight of Bishop Altamirano. The *padres* had been teaching the creole boys so successfully that the bishop thought the time was ripe to broaden the purpose and scope of the school. He would employ a professional teacher who might introduce such courses of study as would raise the school to the dignity of a seminary. Such an undertaking, he suggests, would lessen the drain on the royal treasury and it would certainly be welcomed by the Indians who, the bishop believed, have a preference for native-born priests as missionaries. However utopian this suggestion may appear, it certainly proves that the parish school at St. Augustine was functioning with remarkable success when the bishop arrived, which in turn justifies the conclusion that it had been in operation long before his arrival.

In short, while in Mexico the friars were promoting the cause of elementary education with remarkable success, they were conducting with equal success for the creole boys in Florida what is unquestionably the first elementary school founded within the present limits of the United States. To date, unfortunately, no record has been discovered which might furnish information as to what the friars in the outlying missions were doing in this regard for their Indian neophytes. It would seem evident, however, that in these missions the friars in Florida were following the same system as the one they introduced and pursued in Mexico. More than this, however, cannot be said with any degree of certainty, except that there is evidence of communication, epistolary and otherwise, between the missionaries of the two regions, a fact which makes it quite reasonable to suppose that there was also an exchange of ideas between them concerning their enterprises and labors on behalf of the native population.

A Word in Conclusion.—What Spain undertook in North America during the sixteenth century for the education of the masses is a record of high and noble endeavor not always and everywhere crowned with equal success, it is true, but never and nowhere entirely neglected or completely frustrated. It is a pity that this record is not better known and that, comparatively speaking, so few teachers, even in our Catholic schools, are interested in acquiring a knowledge of it. Many teachers, not to speak of writers and lecturers, still regard the *levenda negra* as being very black indeed, pointing in proof of their opinion to present-day conditions in Mexico and elsewhere south of the border. In addition to not knowing about the so-called revisionist movement that by careful and impartial researches has wiped many a black spot from the *levenda negra*, they seem to forget that the colonial period of Spanish American history covers three centuries; that during this long period of time, again as long as the national period of our own history, the Spanish colonies like the mother country passed through many trying times, political, economic, and social; and that during the nineteenth century, for reasons that need not be discussed here, Mexico was particularly unfortunate in being stripped of so much that in colonial times made her the fairest possession of Spain in America.

In her case in particular, however regrettable this defection from ancient ideals and standards may be, it is assuredly no legitimate reason why we in the United States should shut our eyes to the colonial history of Mexico. On the contrary. Mexico is our nearest Spanish-American neighbor and for this reason, if for no other, should hold the first place in the interest which our good-neighbor policy has so fortunately awakened in the achievements of Spain south of the border centuries ago. Let us not ignore the history of Mexico on the mistaken notion that it contains little or nothing from which we can learn a wholesome lesson and derive inspiration for our own improvement. Let us never forget that it was in Mexico, perhaps more than anywhere else in Spanish America, where the colonial policy of Spain was pursued with unbounded generosity, dispensing wealth of blessings that even today, despite the century of turmoil through which Mexico has passed, are still very much in evidence. The inspired words that Mexico's great historian, Joa-

quín García Icazbalceta, addressed to his people fifty years ago, his countrymen today are directing to their neighbors north of the Rio Grande:

It is the history of the fatherland, be it civil or ecclesiastical or literary, that should occupy all our attention. What is foreign let us leave to the foreigners who are able to give a good account of it. Let us pursue what is our own, what many hold in contempt because they are ignorant of it. Above all let us study that sixteenth century, as caluminated as it is worthy to be known. To write a complete and impartial history of it would be a truly meritorious work, an incomparable field for a writer to display his finest talents. The great events which this century witnessed, the distinguished men who flourished in it,—they offer inexhaustible material for a narrative of the highest interest, political, religious, philosophical, social, and even dramatic—a history that sometimes reads like a novel.

García Icazbalceta himself, though a Mexican by birth and a patriot who loved his native land and took up arms in its defense against unwarranted foreign invasion, never lost interest in the history of the times that made Mexico great, no more than he ever abandoned the principles and ideals of the faith that Spain brought to Mexico in the early sixteenth century. We do not exaggerate when we say that no section of Spanish America, from our own southern borderlands to the Straits of Magellan, has a colonial history more fascinating and more inspiring than the land that was once Spain's fairest colony—Mexico, our nearest neighbor.

BIBLIOGRAPHY

- Alegria, Paula, *La Educación en Merico antes y después de la Conquista* (Mexico, 1836).
- Braden, Charles S., *Religious Aspects of the Conquest of Mexico* (Durham, N. C., 1930).
- Buitrón, Juan B., "El Colegio de San Nicolás Obispo, Primer Seminario en Michoacán y de Toda la América," *Divulgación Histórica* (Mexico), II, 87-89.
- Carreño, Alberta Maria, *Don Fray Juan de Zumárraga—Documentos Inéditos Publicados con una Introducción* (Mexico, 1941).
- , "El Colegio de Tlaltelolco y la Educación Indígena en el Siglo XVI," *Divulgación Histórica*, (Mexico), I, 196-202.
- , "La Obra Cultural de la Iglesia en México," *Abside* (Mexico), IV* (1940), 27-39.
- , "Los Carmelitas en México," *Divulgación Histórica*, (Mexico), II, 369-370, 428-432, 474-477, 526-530.

- , *Nuevos Documentos Inéditos de D. Fr. Juan de Zumárraga y Cédulas y Cartas Reales en Relación con su gobierno* (Mexico, 1942).
- Castillo y Piña, José, "A Fray Pedro de Gante, en el IV Centenario de su llegada a Méjico," *Cuestiones Históricas* (Mexico, 1935), 125-136.
- Chávez, Esequiel A., *El Primero de los Grandes Educadores de la América, Fray Pedro de Gante* (Mexico, 1934).
- "Columbus," "Fr. Pedro de Gante," *Divulgación Histórica* (Mexico), I^a, 36-38.
- Escudero, Cayetano, "Los Dominicos en México," *Divulgación Histórica* (Mexico), II, 6-9.
- García Icazbalceta, Joaquín, *Don Fray Juan de Zumárraga, Appendix: Documentos Inéditos o Raros* (Mexico, 1881).
- , *Nueva Colección de Documentos para la Historia de México*, 5 volumes, (Mexico, 1886-1892). Referred to as NCDM.
- (1) "Relación particular y descripción de toda la Provincia de Santo Evangelio [1569], NCDM, II, 1-32.
 - (2) "Copia y Relación del Catecismo de la Doctrina Cristiana que se enseña a los Indios desta Nueva España, y el orden que los Religiosos desta Provincia [de San Evangelio] tienen en los enseñar," NCDM, II, 33-84.
 - (3) "Relación que los Franciscanos de Guadalajara dieron de los Conventos que tenía su Orden, y de Otros Negocios Generales de aquel Reino," NCDM, II, 166-176.
 - (4) "Carta de Fr. Pedro de Gante al Rey D. Felipe II," (Mexico, 1558), NCDM, II, 220-227, (228-234).
 - (5) "Carta para S.M. en Nombre del Provincial y Definidores, en favor de la Escuela de S. Francisco de Mexico y del Colegio de Tlatelolco [1572], NCDM, IV, 176-181.
 - (6) "Códice de Tlatelolco," NCDM, V, 241-272.
- García Icazbalceta, Joaquín, *Bibliografía Mexicana del Siglo XVI* (Mexico, 1886).
- , "La Instrucción Pública en México durante en Siglo XVI," *Obras*, I (Mexico, 1896), 163-270.
- "La Universidad de Mexico," *Obras*, I, 341-461.
- "El Colegio de Niñas," *Obras*, II (1896), 427-434.
- "El Colegio de San Juan de Letrán," *Obras*, II, 421-425.
- "Fr. Jerónimo de Mendieta," *Obras*, III (Mexico, 1896), 363-412.
- "Fr. Alonso de la Veracruz," *Obras*, III, 41-71.
- "Fr. Pedro de Gante," *Obras*, III, 5-39.
- "Fr. Bernardino de Sahagún," *Obras*, III, 131-293.
- "Mexico en 1554"—*Tres Dialogos latinos* por Francisco Cervantes de Salazar, *Obras*, VI, 153-346 (*Notas*, 247-346).
- Geiger, Maynard, O.F.M., *The Franciscan Conquest of Florida, 1573-1618* (Washington, D. C., 1937).
- Grijalva, Juan de, O.S.A., *Crónica de la Orden de N.P.S. Agustín en la Provincias de la Nueva España* [1624], (Mexico, reprint, 1926).
- Herrera Rossi, José, "Don Vasco de Quirogo," *Abide* (Mexico), II^a (1938), 29-47.

- Jacobsen, Jerome V, S.J., *Educational Foundations of the Jesuits in Sixteenth-Century New Spain*, Berkeley, Cal., 1938.
- Junquera, Bienvenido, O.S.A., *Fr. Alonso de la Veracruz, O.S.A., Iniciador de la Cultura Superior en Mexico (1537-1584)*. MS, Master's dissertation, The Catholic University of America (Washington, D. C., 1934).
- León, Nicolás, *Documentos Ineditos Referentes al Ilustrisimo Señor Don Vasco de Quirogo*, edited by José Miguel Quintana (Mexico, 1940).
- López Sarrelangue, Delfina E., *Los Colegios Jesuitas de la Nueva España* (Mexico, 1941).
- Magdaleno, Mauricio (ed.) *Reglas y Ordenanzas para el Gobierno de los Hospitales de Santa Fe de Mexico, y Michoacán—Dispuestas por su Fundador el Rmo. y Venerable Señor Don Vasco de Quirogo, Primer Obispo de Michoacan* (Mexico, 1940).
- Maillefort, Alfredo, "Fray Alonso de la Veracruz," *Abside* III* (1939), 34-42.
- Mendez Arceo, Sergio, "Contribución a la historia de Don Vasca de Quiroga," *Abside*, V (1941), 59-68, 196-208.
- Mendieta, Gerónimo de, O.F.M., *Historia Ecclesiastica Indiana* [1596], (Mexico, 1870).
- Mora, Manuel de la, "Labor Cultural de los Misioneros," *Divulgación Histórica*, I, 68-71, 221-224.
- Motolinia, Toribio de, O.F.M., *Historia de los Indios de la Nueva España* [1542], (Barcelona, 1914).
- Ocaranza, Fernando, *El Imperial Colegio de Indios de la Santa Cruz de Santiago de Tlatelolco* (Mexico, 1934).
- O'Daniel, V.F., O.P., "The Right Rev. Juan de las Cabezas de Altamirano," *The Catholic Historical Review* (Washington, D. C.), II (1917), 400-414.
- , (ed), "Carta del obispo de cuba para su majestad . . . Florida . . . 1606," *The Catholic Historical Review*, II (1917), 442-459.
- O'Donnell, Walter J., C.S.C., "Icazbalceta: Education in Mexico City During the Sixteenth Century," Reprint from *Historical Records and Studies of the United States Historical Society* (New York), XX (1931), Preliminary Studies of the Texas Catholic Historical Society, I (April, 1931), No. 7.
- Ortega, Angel, O.F.M., "Las Primeras Maestras y sus colegios-escuelas de niñas en Mejico," *Archivo Ibero-Americano* (Madrid), XXXI, 259-276, 365-387.
- Priestley, H. I., *The Coming of the White Man, 1492-1848* (New York, 1929).
- Quesada, Vicente G., *La Vida Intelectual en la América Española* (Buenos Aires, 1917).
- Rangel, Nicolas (ed.), *Crónica de la Real y Pontificia Universidad de México*, 2 vols. (Mexico, 1931).
- Ricard, Robert, *Etudes et Documents* (Louvain, 1930).
- , *La "Conquête Spirituelle" du Mexique* (Paris, 1933).
- Rojas Garcidueñas, José, "Los Primeros Misioneros y el Teatro de Evangelización," *Divulgación Histórica*, I, 475-482.

Romero Flores, Jesus, "La Casa de Estudios Mayores o Universidad de Tiripetío, Michoacán," *Divulgación Histórica*, II, 599-601.

Sahagún, Bernardino de, O.F.M., *Historia General de las Cosas de Nueva España*, 5 vols., Edited by Wigberto Jiménez Moreno (Mexico, 1938).

Steck, Francis Borgia, O.F.M., "The First College in America: Santa Cruz de Tlatelolco," *The Catholic Educational Review* (Washington, D. C.), XXXIV (1936), 449-462, 603-617.

Vargas, Fulgencio, "La Casa de Estudios Mayores de Tiripetío," *Divulgación Histórica*, I, 114-116.

FRANCIS BORGIA STECK, O.F.M.

The Catholic University of America.

REFRESHER WEEK

Because the enlisting or drafting of many of the junior college students at Christian Brothers College seemed imminent, the faculty met to discuss the most beneficial action that could be taken to prepare the students for induction in the military forces. The proposal that the routine academic schedule be scrapped for a week and replaced by a series of concentrated refresher courses was adopted. Seventy-five per cent of the students favored the project, 20 per cent were indifferent, and the rest were opposed. What is now designated as Refresher Week was held during the last four school days in November.

COURSES

The courses that were given and the topics covered were:

Aviation: history, personalities and identification of planes.

Civilian Defense: purpose and civilian morale, organization and administration, war gases, protection against chemical warfare, high explosive bombs, incendiary bombs, fires, prevention and control, air raids and blackouts, simple first aid and review.

Economics: inflation, ceilings, war bonds and stamps, rationing, taxation, interest, profit and loss.

Drawing: spatial relations, figure analogies, cube counting, optical illusions, drawing of simple solids.

English: vocabulary, methods of presenting questions and reading comprehension.

Geography: current war areas, occurrence of strategic materials, control of war materials by Axis and United Nations.

History: contemporary political leaders, contemporary military strategists, the United Nations and United States History.

Mathematics: number mechanics, fractions, decimals, series, proportions, terminology and substitution in formulas.

Military Counseling: the Enlisted Reserve, organization and operation of Selective Service, classification and screening tests at reception and replacement centers and question-and-answer period lead by Captain J. I. Bell, U.S.A.

Physics: internal combustion engine, heat, electricity, sound and light.

Religion: religion and military life.

Slide Rule: multiplication and division.

All the periods lasted a half-hour except those in civilian defense, mathematics, physics and slide rule which lasted 45 minutes or an hour. All the students were required to follow all the courses except the one on the slide rule. The basic ten-hour defense course was given by a certified Civilian Defense instructor.

The sources of materials for many of the courses were questions by the students, standardized tests, summaries of Aviation Cadet tests as recalled by members of the Enlisted Reserve, review pamphlets by the Colonial Book Company and Barnes and Noble and Civil Service Examination booklets published by the Pergande Company. The librarian compiled an extensive bibliography of drill and review material and magazine articles and books on the military services. He also displayed posters and jackets on the armed forces.

To stimulate the students to derive maximum profit from Refresher Week they were notified that grades, based on one hundred points, would be issued for each course. The instructors were asked to base a good portion of the grade on the accumulated notes because good ones would be of value for immediate review whenever the student might take a military classification test. The students were forewarned, too, that the variation in the scores on the repeat tests which they had taken during freshman week would enter into a grade to be posted on their permanent records. The tests that were re-administered were the ones on current affairs, mathematics and the psychological. The standard certificates for the basic civilian defense course were granted.

EVALUATION

At the end of each day the students were asked to state briefly what they profited by most and what suggestions they had to make. Summaries of their comments were posted daily on the faculty bulletin board. At the end of the third day the students voted on whether to continue the refresher work. Ninety per cent voted favorably, whereas only 75 per cent were in favor of the program before it started. Two weeks after the course the English instructor had his students write a composition on their reactions to it. Since the time interval improved their perspective, some of the students' comments from their composi-

tions are quoted here rather than from their remarks at the end of each day.

I did not realize how little I knew about the geography of the present world, financial status of our country and current history. These subjects should be of invaluable aid when I take the examination for the Naval Air Corps.

Because of my experience I hope that a refresher course will be given every semester, for "repetition is the mother of learning."

The current affairs tests proved that I must do more reading on contemporary affairs. I was ashamed that I could not answer many simple questions. The mathematics classes made me realize that I was rusty on many fundamentals.

The geography was the most helpful because I was shown the location of all our battle fronts and strategic territories. The reasons for rationing were made known to me.

The most interesting course was the one in civilian defense. Today everyone who lives in centers that might be bombed should know something about protecting their own lives and those of their neighbors. Our government urges us to learn self-protection.

In the first place I was among those who objected to the idea of Refresher Week. However, now I believe the courses were of value, especially the one in physics.

The big thing I got out of the refresher work was not so much what was taught but rather the realization of how little I know.

My opinion of the Refresher Week is not a rosy one. I did not enjoy it and the courses were very dull with few exceptions.

The refresher work helped me considerably in the following things: civilian defense, modern geography, history, economics and mathematics. It showed me how to obtain a maximum score in the Army tests. The notes that I took will enable me to prepare for the screening tests when I take them.

The current history and mathematics seemed the most important. The average student has little time for all current events. He may be familiar with the most outstanding ones, but has never had time to look at them all as a whole, as present history. The professor of history did just that for the students.

Although I am glad we were given the refresher course, I must admit that I felt relieved when it was over.

I don't believe anyone could say that these days were wasted even if enlistments have been stopped. This course will aid any student who is drafted to gain a promotion.

I am very grateful to the Brothers for taking time to give us such a course. I learned a great deal during the period, but the

best thing that I learned was that I am not nearly as well informed on these different subjects as I had thought. It gave me an idea of what I am to expect in the way of an examination when I enter the military service. I have already started studying the different subjects that were merely touched upon during the refresher period. I hope to be able to acquire a great deal more knowledge on these subjects before I go to take any one of the military examinations.

I enjoyed the refresher course a great deal, because I gained a lot of information concerning civilian defense. The rest of the war will not cause me to wonder where certain places are because of the knowledge I gained in geography. Economics will help me to understand future tax laws and aided me in understanding the present income tax law.

This refresher course was one of the best things that C. B. C. has ever done for her students. The mathematics, history, current affairs, geography, mechanics, figure analogies and English were so designed as to get me in shape for Army screen tests. The different courses brought back to me all of the simple fundamentals that I had forgotten and that will surely be brought out in my Army examination. I have all of my notes, and these will help me when my time comes.

The comments are a representative sampling of the ideas expressed in all the compositions. Very few contained adverse remarks. From the ones quoted, it is apparent that every course was appreciated particularly by some one or other. The most significant remarks are those that indicate the students were stimulated to do more studying themselves and those which show that the purpose of the Refresher Week was achieved—enabling the students to obtain a maximum score on the Army classification tests.

What did the faculty think of Refresher Week after it was finished? To the question, "If circumstances were the same next fall—that is, that the induction of the students is imminent—how would you vote on the question of holding another refresher week?", 90 per cent said they would vote "yes." Excerpts from their written comments follow:

The Refresher Week was worth the time for the non-engineering students. The better engineering students wasted about two days.

Obviously, a high rating on tests means much in military service placement. Hence nothing better could have been done than to make the students test-conscious. Even apart from the

idea of the Army, a survey of the fundamentals and applications of various school subjects seems to have value.

I believe that greater stress should be placed on the teaching of fundamentals—no matter what the course may be. More basic enlightenment—less theoretic muddling—should be the sole purpose of the refresher course.

Undoubtedly some benefits resulted to a great majority of the students and faculty. Coordinated planning for it was insufficient. It seems ambitious to try to review a large field in a few lectures. However, some positive value did result, seemingly.

It seemed to me that the job could not be well done in the brief time allotted. The attitude of the students was not very encouraging. Few subjects lend themselves to this type of presentation.

I would like to offer the economic geography as refresher work again next year. I think it did the students much good this year.

The best evaluation of the refresher work is the amount of improvement on the repeat tests. The average increases on the psychological, mathematics and current affairs tests were respectively sixteen, eighteen and eight points. The maximum individual increases for the three tests were twenty-nine, thirty-six and twenty-one points respectively. Except for the current affairs test, all students showed improvement on their repeat tests.

IMPLICATIONS

Because of the probability that all 'teen-age youth, boys and girls, will be taking classification tests of some kind in the future, it seems that all of them should have an opportunity to follow refresher courses during the spring of 1943. The refresher week would be very profitable for twelfth-grade pupils as well as junior college men. It is quite probable that the beneficial results of refresher work and the universal use of classification tests in this country will make refresher week as popular as orientation, induction, retreat and quiet weeks. The biggest problem was to keep the students keyed to sustained effort. Many of them found it difficult to attend classes continuously for six hours a day with the lunch hour as the only interruption. The faculty enjoyed the program but found it involved more work than their routine classes.

BROTHER I. LEO.

Christian Brothers College,
Memphis, Tenn.

THE PRESENT GUIDANCE PICTURE

Two years ago the Committee on Affiliation and Extension of the Catholic University of America conducted a study on the use of the individual inventory for guidance in the secondary schools affiliated with the University. Conclusions based on this study appeared in the *CATHOLIC EDUCATIONAL REVIEW*, March, 1941. Since then, the committee, in bringing the office files up to date, noted that there seemed to be fairly distinct differences in pattern between the schools which had organized guidance programs and those which conducted their guidance work in an informal manner. It is not within the province of the writer to say whether these differences are due to the organization of the guidance program, or that some other cause produced both the guidance program and the favorable differences.

Size of School.—Contrary to an opinion voiced in the previous report, enrollment seems to have little influence on administrators in general on the decision to have, or not to have, the guidance work organized. Schools of all sizes studied are practically equally divided on this.

Distribution of Subject Failures.—There are two theories applied in the matter of subject failures; one, that no pupil should be permitted to "fail" his school work, on the basis that he will develop feelings of inferiority which will interfere with the development of his personality. The other is, that in an unselected group presenting themselves in school courses geared for the average, a certain percentage, usually considered to be from 5 to 7 per cent, will fail to attain required scholastic standards. This group maintains that occasional failures not only do not harm the student but are salutary for him; that life is not an unbroken series of successes. Both theories have their adherents in the affiliated schools—the "no failure" theorists having a slightly greater following among the schools having organized guidance. They maintain that successful educational guidance will place each child in the curriculum where he can succeed. Those who do not rely so strongly on placement frequently adapt the marking system to the individual situation. The second theory adherents in those schools having organized their guidance work have apparently clarified their thinking on the failure problem more satisfactorily on account of this

organization, if one may judge from the distribution of subject failures. The failure policy is apparently not nearly so clearly crystallized in the group depending on informal guidance. Though fewer have a "no failure" policy, a very large group seems to favor a negligible failure plan. The unanimity of policy is less well defined than in the former group. Some in this second group fail more than 15 per cent of their students.

The Relation of the Guidance Program to the Curricula.—The strictly preparatory schools are equally divided in the establishment of formal and informal guidance programs. In this connection it is very interesting to note that in the formal guidance group nearly two-thirds of the graduates actually go on to college; while, in the group having only informal guidance, slightly more than one-third of the graduates enroll in college. Actually, several of these latter schools reported no graduates in the current college freshman class. Two alternatives immediately present themselves to the reader's mind. The second group of schools either accepts all applicants irrespective of their ability and future plans, or they are dependent on a more or less static reservoir from which to draw their students. In the latter case, revision of the curriculum is in order, unless the students themselves are thoroughly satisfied with what is offered them. Administrators in such a situation, if it be indicative of the annual trend, should consider carefully to find if the circumstances justify the continued offering of strictly classical or college preparatory curricula. There is no objection to a secondary school offering a classical or college preparatory course to students who do not intend to go to college. There is need for such a curriculum for those who desire as much as possible of a general cultural education as can be obtained without going to college.

A large group of schools offer from two to four of the following curricula: classical or college preparatory, scientific, fine arts, general, commercial or secretarial. Educational guidance assumes that the three latter curricula are intended to be terminal, so it is to be expected that the schools offering these curricula would have smaller percentages of their graduates enrolling in college. This turns out to be the case. Schools which offer only one terminal course, general, with the college preparatory report that approximately two-thirds of their graduates

do not continue their formal education farther. Schools offering a commercial curriculum find that three-fourths of their graduates do not continue their education beyond high school graduation, thus indicating that these students found their commercial courses to be satisfactory vocational preparation.

Educational guidance aims to direct the student so that he may have the best possible foundation for his vocation within the limits of his abilities. In this relation it is interesting to observe that in these schools of varied curricula, if a formal guidance program is in operation, a higher percentage of the students go on to college than if there is no such guidance. This would seem to indicate that more care is taken to insure capable students developing their talents more fully.

Relation of Testing Program to Guidance Program.—In the use of tests it is rather significant that schools having organized guidance programs use more psychological examinations than those which have no such programs. In the schools which have definitely planned achievement testing programs, there are no significant differences in the two groups. Both show considerable variation in the programs reported. However, there are nearly three times as many schools *without* a regular testing program in the informal guidance group as there are in the group having organized guidance. The one significant item in this regard is that schools having organized guidance programs in operation are more alert to the need of regular testing.

Distribution of Extra-Curricular Activities.—So far as these are concerned, there seems to be only one difference between the groups, and this is not an outstanding one. The average school having its guidance program organized seems to be a little more sensitive to the need for broader opportunities for individual expression as evidenced by its slightly larger offering of extra-curricular activities.

Use of the Library.—It is in the utilization of library facilities that the greatest differences in administration exist. The well-organized guidance program makes definite provision for enabling students to utilize the means by which they may profit to the fullest extent from the school's library. The checking of the number and type of current periodicals received again shows a difference in favor of those schools having organized guidance.

SUMMARY

1. Size of school is not indicative of the presence of an organized guidance program.
2. There is a slight tendency toward greater common understanding regarding subject failures in schools having an organized guidance program in operation.
3. A more widespread use of testing programs in general, and psychological tests in particular, seems to characterize schools having organized guidance.
4. Students in schools having organized guidance have greater opportunities to become familiar with the library and its use, and also greater facilities for wider current reading than do students in schools not having such organization.

SISTER ANNE CAWLEY, O.S.B.

The Catholic University of America.

HOW IS YOUR "RADIO" REACTION?

It is a moderate presentation of the truth to say that Radio is one of the most nearly spiritual blessings arising from the sunburst of mechanical achievements in our time. The eeriness with which it makes its presence known in our homes, automobiles, offices and educational institutions, the ease with which the least deft among us may call forth the energies and talents of numberless artists, the spontaneity with which the news of the world (when it is *new*) is whisked to us—are among the most impressive and least appreciated phenomena we possess today.

To this writer radio has been a very special service. During long periods of time in the past ten years he has been incapacitated by eye infections of a rather serious nature; they have been accompanied by excruciating pain generally more enervating at night. Though an inveterate reader, he has been consigned to total darkness for such long spaces of time that the printed page has become a memory. Radio has come to his rescue many times. Too, as a teacher of history and current events, as a newspaper man, reviewer and study group counsellor, radio has taken an essential place in most of the writer's work. He has insisted on its use by others and has required students to account for its service to them in courses too numerous to mention.

Yet radio has its faults, and those who use it owe sufficient loyalty to offer suggestions for improvement. Questionable taste, bad judgment and the headlong drive for a "following" have now and then left the art somewhat bedraggled. Gaucheries, immaturities and absurdities have interfered with the true mission of radio. Maybe the appended thoughts will provoke discussion.

The use of the English or broad, halting utterance can be of little service to those whose days are passed in hearing and speaking the American form of speech. American prose and poetry should be spoken as Americans speak. Anything else, it seems, would be inept. Inasmuch as we do not use the English "lift" for elevator, or "luggage" for baggage, or "labORat'ry" for laboratory, why should we use an accent customarily employed by Englishmen?

Can you at the moment recall how often you have been dis-

turbed by the false jollity assumed by announcers when speaking of trivialities, the up-and-down-ness of their artificial inflections, their stretching of "cool" to "c-o-o-l?" It is not natural, not human, and is, therefore, out of place.

The outrageous, cumbersome, silly deceptions practiced to "put over commercials" (and they have been mounting in number) are so many tricky ways of taking advantage of the customer. They are unworthy of radio. The dramatization of "tattle-tale 'purple'" and "dishpan 'feet'" and such other like "what-is-its" cheapen the fine gift of radio into a mockery of what it might be. Radio as an instrument is such an exceptional thing, as has been said before, so almost spiritual in its nature that to debase it through a half-hearted or mistaken concept of its possibilities is insulting to American talent, experiment and patience.

One more line of thought ought to be added to this comment. Many possessors of radio sets look upon the "day-time serial" as an unmitigated nuisance. To avoid annoyance they do not use their radios until the evening hours save to listen in on an occasional news broadcast. These are some of the reasons:

Many people do not like to have actors step out of character and take part in commercials. The persistently tragic nature of most "day-time serials" is so contrary to human experience that it makes for boredom and laughter. Surely such bathing of ordinary episodes with tears is a misapplication of psychology. Is there anything in the rules which prohibits the having of a little fun now and then, or have we sold out to the "kleenex" people? Why all the kiddish "previews—but wait!" Of course I should have called them another and quite obvious name. Why all the "What's-going-to-happen-next" questions? For example: "Why did Willie break his leg? Has he another leg to break? Will he break his other leg? Has Willie a spare? What will Willie's mother do? Listen tomorrow. . . ." Should everything we do over the radio today be keyed in terms of the war we are fighting—everything, the selling of soap, the making of books, the praise of any fair product? Hitching the lowly commercial to the highly patriotic seems a profanation.

The naivete of sound effects arouses the radio fan to the violent laying on of hands. Almost all the walking to be heard over the radio would convince the listener that the floors and stairs

of all American homes are bare, never carpeted. Must we forever go in for ponderosities and are subtleties taboo?

When there is action and acting why not institute the stage practice of making known the names of those playing the parts? After all they are playing parts, are they not? If we have in us any true love for drama, that is exactly what we should want. Are the names omitted because some of the more versatile players appear in a number of roles, in a number of dramas? If they are versatile, all honor to them for their exceptional talents. And we would say all honor to radio if it achieves sufficient maturity to face things as they are.

Now that we have come to a day in which we must make adjustments, in which we must cut apart essentials and non-essentials, why not, as we lay aside some of our possessions, lay aside some of our mistakes? How is your radio reaction?

EDWARD FRANCIS MOHLER.

Toledo, Ohio.

EDUCATIONAL NOTES

N.C.E.A. CANCELS BUFFALO MEETING

The Executive Board of the National Catholic Educational Association has voted to cancel the 1943 meeting of the Association which had been planned for Buffalo during Easter Week. This announcement has been made by Monsignor George Johnson, Secretary General. The action was taken in order to cooperate with the Office of Defense Transportation in its efforts to make the transportation facilities of the nation contribute to the utmost to the winning of the war.

Negotiations with the Office of Defense Transportation reveal very clearly that, while that organization has no authority to forbid the holding of conventions and meetings, it is convinced that no assemblies involving travel should be held unless they contribute directly to the shortening of the war.

The annual convention of the National Catholic Educational Association, according to Monsignor Johnson, is of the greatest importance to Catholic education in the United States. It offers those who are responsible for the conduct of Catholic schools an opportunity to come together for the consideration of important educational problems, and through the years has proven a splendid means for the mutual sharing of experience.

Preliminary arrangements for the meeting had been completed under the direction of Most Rev. John A. Duffy, Bishop of Buffalo, who had generously invited the Association to meet in Buffalo. Programs for the various departments had already been worked out. However, the Executive Board felt that even at the expense of great sacrifice the Association should be ready and willing to postpone the meeting lest even in the slightest degree the nation's war program should be impeded.

CATHOLIC COLLEGIATE CONGRESS ADOPTS 3-POINT PROGRAM FOR STUDENTS

Adoption of a three-point program with seven steps for carrying it out and election of officers featured the closing session of the Catholic Collegiate Congress in Cincinnati, December 30.

The Congress, conducted jointly by the National Federation of Catholic College Students and the Newman Club Federation,

in its adopted program, resolved "to bring back the topics discussed at this Congress to our campus" with particular emphasis on the following points: "(1) Study without action is futile, but action without previous study is foolhardy. (2) The proper milieu of student activity is the campus. Accordingly, the concrete activities prompted by our studies should be concentrated on our campuses. (3) The essential postulate of all effective student action is the unqualified application of Catholic principles to our personal lives."

The delegates further resolved on the following seven steps to carry out their program: "(1) To recognize our obligations to extend a welcome into our family circles of our Latin-American fellow-students in this country. (2) To assist students in military prison camps. (3) To spread within the sphere of our influence the recognition and respect of every man's natural rights. (4) To study the Papal Peace Program and the application of that program as set forth by competent authorities. (5) To support wholeheartedly the war effort of our nation. (6) To propose a systematic inquiry into the student apostolate of Catholic Action. (7) To take part now and further prepare ourselves to participate fully in our own parish activities."

PRIORITIES AND THE COLLEGES

In the Thirty-seventh Annual Report of the Carnegie Foundation for the Advancement of Teaching Dr. Walter A. Jessup, president, discusses some of the far-reaching changes which war has brought to American universities and colleges.

"This tendency to change," writes Dr. Jessup, "is manifested not only in matters of control but in fields of interest as well. It is now difficult to think of a field of human interest that is not represented in the course of study of some reputable college. This in turn furnishes a basis for admitting all kinds of students who are kept under the tutelage of the institution for a time long enough to satisfy the student or the college that one or the other is right or wrong—in other words, that the course is or is not adapted to the student or the student to the course. The method affords almost the ultimate in flexibility; it enables the college to make whatever adjustment is called for by time and circumstance. During the present war emergency this adaptability has facilitated the use of college staffs and equipment by govern-

ment and industry. 'Priorities' have now made armed camps of the colleges.

"How the colleges will carry on and how they will look when this war is over are not 'academic' questions. For this is one time when every element of the college is jolted out of complacency. The administrative staff, from the president to the custodians, the teaching staff, from the head of the department to the instructor, the research staff, from the scholar to the tyro, the students, from the Ph.D. to the freshman, the parents, and the alumni are all affected by war. College calendars have been scrapped. Courses have been deleted. Promotions are slow. Appointments are deferred. How the puzzle will look when the parts are reassembled later no one can tell."

EDUCATIONAL FILM NEWS

Plans for the production of three educational pictures dealing with the Bible were approved at the executive meeting of the Catholic Film and Radio Guild which brought to an end a three-day convocation held in Los Angeles.

A committee composed of the Rt. Rev. Msgr. Edward R. Kirk, spiritual director of the Guild; the Rev. Cornelius Snyder, O.F.M.; the Rev. Victor White, S.J.; and Father Fergus, O.F.M. Cap., was appointed to outline the scope of the films which will run about 40 minutes and are to be designed for classroom instruction as well as presentation in parish halls.

Possibility that the number of educators will be seriously curtailed if the war is prolonged was stressed by Daniel E. Doran, president of the Guild, as a potent reason why the necessity of visual and auditory educational aids should be more rapidly advanced in the Catholic schools.

* * *

Counting the farmers and ranchers who produce the livestock, and all the processors, wholesalers, and retailers who handle the meat, the livestock and meat industry employs more persons than any other industry in the United States. This fact, surprising to many, is brought out clearly in the 16-millimeter sound educational film, "A Nation's Meat," just released by Swift & Company, Chicago, Illinois.

The picture tells the story of the livestock and meat industry in America, tracing the meat we eat from the farms and ranches

on which it is produced to the thousands of retail meat counters where it is sold to Mr. and Mrs. America. The film runs for thirty minutes and carries no advertising.

The person responsible for arranging the entertainment has only to write Swift & Company, Chicago, Illinois, asking for use of the film on the dates he desires it.

* * *

American education has been called upon to go all out for victory. The immediate mobilization of all materials of instruction and all sources of information on these tools is important. *Films for America at War*, prepared under the guidance of the Committee on Motion Pictures in Education of the American Council on Education, supplies for the teacher, or leader of adult groups, essential information on 114 war-related films. It forms the first supplement to *Selected Educational Motion Pictures: A Descriptive Encyclopedia*.

In the foreword to *Films for America at War*, Dr. Mark A. May, chairman of the Committee on Motion Pictures, states, "Educational motion pictures are now a vital factor in the war effort. During the past year the Army, Navy, federal agencies, and industry have used educational films to an extent never before attempted. Film production has expanded to meet this increased use. Films have been produced to effect more rapid training of workers in industry and men in the armed services; films have been designed for mass education and morale purposes. Much of the material is available for use in schools and community groups. Its wide and effective use is important to the nation at war."

* * *

The Motion Picture Bureau of the Office of War Information is issuing an appeal to "share the projectors." They maintain that widespread use of war information films depends upon three things: films, projectors, and audiences. The *films* are available—ranging from an RAF bombing raid on Germany to the "why" and "how" of scrap salvage. The *audiences* are available—schools; churches; service men's and women's clubs; and other groups. What about projectors? It is estimated that over 50 per cent of the nation's twenty thousand 16-mm. sound projectors are owned by schools. By using these projectors once a

day in school and once a day out of school, the potential weekly audience is increased importantly. It is urged that the government war films be shown to students in the morning, to a men's luncheon club at noon, to a PTA meeting or club meeting in the afternoon, and to a community gathering at night. Schedule the use of the projector with service clubs and other community groups when it is not needed in school. *Share Your Projectors.*

* * *

SURVEY OF THE FIELD

Providence College conferred the honorary degree of Doctor of Laws to Manuel L. Quezon, President of the Philippines, and awarded the bachelor's degree to 129 seniors and five members of its Extension School at its 21st Commencement exercises December 21. The Most Rev. Francis P. Keough, D.D., Bishop of Providence, conferred the degrees. . . . The National Catholic Welfare Conference will publish in pamphlet form the text of an address on "The Papal Peace Program" delivered to the College and University Section of the National Catholic Youth Council by the Most Rev. Samuel A. Stritch, Archbishop of Chicago. The address was delivered at the Catholic Collegiate Congress held recently in Cincinnati. . . . The pamphlet is intended for use by the delegates to the Congress as study material in follow-up work on the various campuses. 85 institutions were represented by the 449 delegates officially registered at the Catholic Collegiate Congress. Of these 60 were Catholic colleges and universities and 25 secular. . . . A Catholic Foreign Language Teachers' Association has been formed as a result of the fourth annual meeting of the Latin Teachers' Conference of the Christian Brothers of the Chicago area. Meetings will be held three times a year at which general discussions in the language field will take place. Sectional meetings will be held for each language. The theme of the conference was the wartime influence on the curriculum and the role of language in training youth. Brother Liguori, F.S.C., of St. Mel's High School, Chicago, spoke on "Classics in This Time of Crisis." Sister Mary Donald, B.V.M., of Mundelein College, had as her subject "Why the Classics"; Brother Joel Stanislaus, F.S.C., of St. Mary's College, spoke on "Learning a Foreign Language," and Miss Margaret Ring, of De Paul University, led

discussion of "The Teaching of Translation." The following were elected officers of the Association: President, Brother Joel Stanislaus; Vice President, Sister Mary Donald; Secretary, Brother Herbert Patrick, F.S.C., of De La Salle High School; and Treasurer, Brother H. Albert, F.S.C., of St. George High School. . . . The annual Augustinian Educational Conference was held at St. Augustine's College, Washington, D. C., December 30 and 31. Present were teachers from the various high schools throughout the country and from Villanova College. The conference was presided over by the Very Rev. John T. Sheehan, O.S.A., Provincial of the Province of St. Thomas and by the Very Rev. Ruellan P. Fink, O.S.A., Provincial of the Province of Our Mother of Good Counsel. The Rev. Thomas F. Gilligan, O.S.A., M.A., was chairman. The papers read, their authors, and those who led the discussions were as follows: "St. Augustine on War and Peace" by the Rev. Dr. John P. Maher, O.S.A.; discussed by the Rev. Norbert W. Whitley, O.S.A.; "The Catholic School and Citizenship" by the Rev. Bernard T. McConville, O.S.A.; discussed by the Rev. Edwin T. Grimes, O.S.A., "The Teaching of Mathematics in High School During Wartime" by the Rev. Thomas F. Walsh, O.S.A.; discussed by the Rev. Kenneth J. Kennedy, O.S.A.; "The Survival of Classical Culture" by the Rev. Louis A. Rongione, O.S.A.; discussed by John J. X. Glynn, O.S.A.; "The High School in a Nation at War" by the Rev. Frederick J. Winn, O.S.A.; discussed by the Rev. James M. Hurley, O.S.A.; "The College in a Nation at War" by the Rev. Francis X. Boyle, O.S.A.; discussed by the Rev. Dr. Edward J. McCarthy, O.S.A. . . . Dr. Richard J. Purcell of the Catholic University of America has been appointed to the Commission to Study the Organization of Peace (8 West 40th Street, New York City) under the chairmanship of Professor James T. Shotwell of Columbia University. . . . Commemorating the 100th anniversary of the founding of Clarke College, a Pontifical High Mass was celebrated by the Most Rev. Francis J. L. Beckman, Archbishop of Dubuque, January 10th, in the Chapel of the Sacred Heart. The Very Rev. Michael J. Martin, President of Loras College, preached the sermon. The anniversary Mass marked the beginning of a series of foundation celebrations which will continue throughout the year. The program will close on December 8, the Feast of the Immaculate Conception. . . .

Damage estimated at \$100,000 was caused by fire which destroyed the St. Monica's Seminary, Oconomowoc, Wisconsin, opened only four months ago by the Augustinian Fathers, on Christmas Day. The Seminary occupied the former Dupee mansion, a 40-room residence on Lac La Belle. The 22 students, who were at home for the holidays when sparks from the chimney touched off the fire, will continue their studies at Mt. St. Rita's Seminary, Staten Island, conducted by the Eastern Province of the Augustinian Fathers. The cook and caretaker were the only occupants of the building when the fire broke out. The huge building along with seven acres of grounds was purchased in August, 1941. . . . Catholic teachers have the responsibility of emphasizing "in a particular way the sound program of interracial justice as a most essential contribution they can make in the education of Catholic leaders of tomorrow," declares a resolution adopted at the annual meeting of the American Catholic Sociological Society in Cleveland. "At a time when every effort should be made to secure national unity and preserve high morale," says the resolution, "it is important for Catholic educators to lend their influence by insisting that complete social justice be enjoyed by Americans of every race, creed and color." The resolution urges, "as a practical means to this end," the inclusion "of the Catholic program of interracial education in every Catholic social action undertaking." . . . The American Forest Products Industries' Public Relations Department announces that a new series of four educational posters is ready for distribution to schools. Designed for display on school bulletin boards, three of the series feature forestry while the fourth dramatizes the part forest products are playing in the war. The posters are 16 x 20 inches, printed in brilliant colors by the finest letterpress process. They are illustrated in the new catalog of AFPI educational material that is being circularized to 40,000 grade school teachers in all parts of the country, and it is expected that 10,000 sets will be distributed before the close of the school year. AFPI distributed 25,000 of the previous series last year. The posters are also available to forest products industries firms on request addressed to AFPI headquarters, 1319 Eighteenth Street, N. W., Washington, D. C.

CATHOLIC SCHOOLS AND THE WAR

Upwards of 250 first and second year students of Catholic University of America have served as individual subjects of special tests of a confidential nature conducted by the United States Navy at the University. The examinations were held in the Chemical Building Auditorium, and at their conclusion the students participating were asked not to disclose details of the tests.

The Navy has been using a Mechanical Aptitude Test in connection with students of colleges and engineering schools who have been applying for aviation service. With the "teen age" draft now in effect, the Navy finds that it must now reach into the high schools for candidates and must consequently secure different norms than those used in the past. To obtain these norms it needed the cooperation of selected college and high school students.

The freshmen and sophomores of the Catholic University of America were selected by the Navy to furnish the information needed from the college world. The Rt. Rev. Msgr. Patrick J. McCormick, Acting Rector of the institution, ordered that all first and second year men on a full-time basis, both Religious and lay students, report at the chemistry building on the day of the tests.

It was explained that the tests were devised to furnish the Navy with information which would be helpful in the selection of future candidates for aviation branches.

* * *

Through facilities donated by the Catholic University of America, the Office of Civilian Defense staged a chemical warfare demonstration in which five buildings were burned by incendiary bombs while more than 2,000 persons watched and learned the latest techniques of air raid bomb fighting.

Scene of the demonstration was the Catholic University stadium. It included new and old methods of fighting incendiary bombs with stirrup pumps and soda-acid extinguishers; demonstrations of blast effect of high explosives, thermite bomb action, phosphorus bomb action and control of the new type of German "burster" bombs.

* * *

Fourteen new courses, adapted to meet the war needs, will be introduced in the second semester, beginning February 8, at Mundelein College for Women, Chicago. A month-long counseling period, during which each student will be advised about preparing herself for work in one of the vital fields where college women are needed, will precede the semester opening.

On the basis of individual charts, compiled from results of psychological aptitude, and preference tests given every student, along with the answers to a questionnaire on career plans and contribution to the war effort, each student, aided by her counselor, will determine the particular field to which her abilities direct her.

* * *

With the organization of a speakers' bureau and a war information center, Georgetown University has completed the recommendations of the Office of Civilian Defense for college and university participation in the vital work. Among the more than twenty professors and officers of the institution who volunteered their services as speakers are the Rev. Dr. Edmund J. Walsh, S.J., Regent of the School of Foreign Service, and the Rev. Paul A. McNally, S.J., director of the Georgetown Astronomical Observatory. The war information center contains a complete supply of government and other war publications, with a reference list compiled by faculty members.

* * *

Two Catholic schools shared honors with two public schools in Chicago as winners of the four top awards given by the Salvage Division of the Office of Civilian Defense.

They were awarded "Eagle" standards for having collected 10,668,338 pounds of scrap metal in the October-November salvage campaign. The Catholic schools are St. Mary of Perpetual Help (Polish) High School, with 37,550 pounds, and Holy Name Cathedral Grade School, with 56,120 pounds.

* * *

The girls at Trinity College, Washington, D. C., have gone "All Out for Defense." Here are some of the activities that go on day in and day out at the institution.

Two days a week, Mass is offered in the Student's Chapel for men in the service. Every day from 8 a.m. until 6 p.m. there is

a perpetual crusade of prayer in the Chapel for Peace and Victory, each girl in the college taking a turn for an hour at a time so there is an unbroken chain of prayers throughout the day, with a defense fund, established last year by donations of 25 cents each week from each girl, a \$1,000 war bond, a Mass kit, supplies for Army and Navy chaplains and contributions to Chinese War Relief were made possible.

In addition, this year, due to the shortage of help, each girl is taking a turn at working in the dining room, and the money saved from maid hire is going to the Defense Fund. Despite all these activities, the students find they have spare time, which they employ knitting for the Red Cross, the Army and Navy, filling in as Nurse's Aides at local hospitals and planning courses in first aid, physical fitness and nutrition for the future.

* * *

War has transformed the scholastic week at New Rochelle College into "Service Week" and each day of the Monday-to-Friday span is dedicated by the students to a different branch of the country's fighting services.

Monday is Army Day; Tuesday is Missions and Chaplains Day; Wednesday is Navy and Coast Guard Day; Thursday, Marines and Merchants Marine Day; and Friday is Air Corps of the Army, Navy and Marines Day. The "Service Days" will continue throughout the year. Students offer each morning's Mass for the particular branch of the service honored on that day and dedicate their works and actions as a corporate immolation for final victory of America's fighting men.

* * *

All Catholic elementary schools and high schools in the Archdiocese of New York closed February 1 to 5, inclusive, as a means of cooperating with civic authorities in the conservation of fuel oil during the war emergency, the Very Rev. Msgr. William R. Kelly, Archdiocesan Superintendent of Schools, announced.

The announcement parallels the decision of the Board of Education for the public school system, it was pointed out, and in addition to conserving school fuel oil the closing will make it possible to discontinue school bus service for the five-day period, thereby enabling conservation of gasoline and tires.

Georgetown University was the scene of the first visit to any university made by Commander Gene Tunney, chief of the Navy's physical fitness program, to review a physical training program, and after an hour and a quarter review and inspection of students in the V-1, V-5 and V-7 programs he gave the university program a strong indorsement.

After viewing the obstacle course, erected under the supervision of Joe Gardner, university graduate manager, Commander Tunney pronounced it "the finest I ever have seen, including the course at Great Lakes."

He opened the visit by a meeting with the faculty and then addressed a group of 300 students. He was introduced by the Rev. Lawrence J. Gorman, S.J., university president. He then watched a boxing class of 70, saw 60 go over the obstacle course, and witnessed a class in calisthenics. The university's physical training course, introduced in September, has been made an accredited course.

REVIEWS AND NOTICES

A Short History of Canada for Americans, by Alfred Leroy Burt. Minneapolis: University of Minnesota Press, 1942. Pp. 277.

Interest in Canada grew under our Eighteenth Amendment when Quebec held inducements to travelers and conventions and might have increased only for the depression and the lapse of the Great Lakes-St. Lawrence Waterway project to the point of more established courses in Canadian history in American colleges. The war, with its American-Canadian cooperation, the blotting out of 3,000 miles of boundary, naval establishments which guard the Atlantic approaches to Canada, and the construction of our Burma Road through Canada and Alaska, is bound to force Americans to read about Canada, its beginnings, development, peoples and resources. School courses in history will, some day, be less over-weighted with ancient eras and Europe and stress to a larger degree all the Americas. Indeed, after the war, the older isolation may become hemispheric.

At all events, for general readers who would know more about Canada, one can recommend Interpreter Burt's *The Romance of Canada* (1937), *The Romance of the Prairie Provinces* (1930), *The Old Province of Quebec*, and especially this beautifully illustrated volume at hand which might be supplemented by another popular work, *The Unknown Country, Canada and Her People* (1942), by Bruce Hutchison.

Professor Burt spends less time than usual on the explorations, the missionaries, fur men, and the Anglo-Saxon conquest (but not absorption) of the Latin, but there is no failure to appreciate:

These Englishmen came to save their own souls, the French came to save the souls of others, for the Roman Catholics were generations ahead of the Protestants in attempting to convert the benighted heathen. . . . New England has lost its original Puritanism, but the religious fervor that inspired New France still lives.

Nor does he fail to give due credit to the black-robos: "The principal heroes were the Jesuits, the greatest missionary society in the world"—or to Agnes Repplier's *Mère Marie of the Ursulines*, or Bishop Laval as a courageous "champion of right-

eousness." Nor does he fail to emphasize the freedom of New France which could not be saddled with the impositions laid upon the peasantry of old France whether crushing taxes or excessive tithes. And to this day, Quebec is free as Quebec understands freedom.

Most remarkable has been the growth of the French nation, almost without immigration, from 60,000 souls to the six million Frenchmen in Canada and the States—all true to their Church and their ancient culture. And equally striking are the religious and educational rights which they retained, thanks to the Quebec Act under crown and under Dominion. Religious toleration became a fact earlier in Canada than anywhere else in the empire, and religious rights have been, and are, greater in Canada than anywhere else in the Anglo-Saxon world. Canada was satisfied and, though there were only 800 English soldiers on guard, she remained true to the empire during the American Revolution which the French regarded as a Puritan revolt. Quiet rightly the author is sympathetic toward the loyalist migrants whose names read like an honor roll of Harvard's sons.

A brief chapter considers the War of 1812 when a United States might have taken Canada with England in a death struggle with Dictator Napoleon. More remarkable than the war episodes was the later diplomacy which initiated (1818) a policy of boundary settlements by arbitration. There is much about furs and the Hudson's Bay Company, the intrepid Scots, Selkirk's colony at Pembina, and the opening of the Red River Country. With some satisfaction it is urged that, despite the Irish immigration, the Catholic Church is not so strong because of divisions and hostilities between the French and English-speaking Catholics who prefer English-speaking Protestants, possible Orangemen on any day but July 12. Immigrants to Canada may have met greater hardships than in the United States but never the same hostility. There is a good account of education with some defense of the Catholic Church whom many Protestants blame for the earlier backwardness of education in Lower Canada. Quebec was fighting an Anglican attempt to force the English language and the Protestant religion down its throat.

Papineau's revolt would have been more dangerous if the

Catholic Church had not restrained its adherents, and if the Irish Catholics had not supported the Union Jack. It had its beneficent results in Durham's report and the ultimate Dominion system of government under the North America Act. Interestingly told is the bringing into the Dominion of the prairie and coast provinces as they were connected with civilization and potential settlers by the Canadian Pacific and Canadian Northern railways. There is a brief sketch of the working government of province and dominion, the career of Laurier who had to fight the conservatism of his own church which so feared the condemned continental, anti-clerical liberalism, and the gradual union of Canadians into a nation limited by the acceptance of a nation within the nation. From 1900 until the end of World War I, Canadian advance was rapid. After that there was the depression—in some respects worse than in the States.

Stealing the Frenchman's term, Canada has come of age. Her mines, fields, industries much developed, forests, railroads, and people on a voluntary foreign enlistment basis doing their part for the Commonwealth of Nations. This is the story told by Mr. Burt in readable style and quite impossible to review fully even though highly appreciatively.

RICHARD J. PURCELL.

Tennessee Senators, by Kenneth McKellar. Kingsport, Tenn.: Southern Publishers Inc., 1942. Pp. 625.

Senator McKellar, with six years in the House of Representatives and twenty-six years in the United States Senate from Tennessee, knows not only national politics but the leaders of his state, past and present, as few men in our national life. This interesting volume portrays the senators of Tennessee as seen by the author personally and through wide reading of historical accounts and memoirs. It is journalistic and personal in tone with some inaccuracy of detail and a laudable local patriotism, at times apologetic. While there is no index or bibliography or footnotes, it is so characterized by a ring of sincerity and marked by such strong writing that the historian must be satisfied on faith, especially where it offers source material based upon an intimacy with the later senators and local political machinery. It is a worthy contribution to political history and

the study of American politics, even machine politics, which deserves an audience far wider than the confines of a single state.

The Senate is defended from critics who fail to appreciate the legislative function in these days of aggressive executive leadership; and the poor whites of the State of Tennessee are defended from unfavorable criticism of casual observers like Miss Perkins, Dr. Morgan of T.V.A., and Mrs. Patterson of the *Washington Herald*. Indeed, in a double-column arrangement paralleling the senators of Tennessee and those of Massachusetts, Senator McKellar finds that, while both sets of senators have been outstanding, the senators of Tennessee have had the advantage in actual accomplishments regardless of the superior collegiate background of those of Massachusetts or rather of Harvard. Tennessee he finds as the natal state of two presidents, thirteen cabinet members, five diplomatic ministers, thirty-seven United States senators, twenty-five governors, five justices of the Supreme Court of the United States, and of innumerable figures in the public and armed services. If Tennessee requires a brief in proof of its greatness, the senior senator has proven himself a skilled advocate.

Senator William Blount, the first senator expelled from that body, Senator McKellar pictures as a mediocre leader who, despite the verdict of time, violated no treaty and committed no overt act of treason or any wrong-doing. In this he may well be right, for who can disentangle the political intrigues of the Southwest prior to the purchase of Louisiana Territory? The account of Andrew Jackson would satisfy any ardent Democrat with its chief interest, as is also the case in the sketch of John Eaton, centered around the romantic career of Peggy O'Neill who upset Washington society, split a cabinet into factions of worrying wives, and made history on her own account. The sketches of Hugh Lawson White and Felix Grundy and John Bell offer a good insight into pre-Civil War politics. For Andrew Johnson the author has a special sympathy, for here was a self-made man with no minister to take an interest in him, no powerful friend, no political angel, no family ties, no successful relative, no pride of ancestry, and no physical, mental or spiritual training. Yet he rose to be head of the nation. Nowhere was his courage better shown than in the Know-Nothing days when his life was threatened if he would attack that un-American faction

and when Johnson took the rostrum and laid his revolver on the table with these words:

It is proper when free man assemble for the discussion of important public interests that everything should be done decently and in order. I have been informed that part of the business to be transacted is the assassination of the individual who now has the honor of addressing you . . . therefore, if any man has come here tonight for the purpose indicated, I do not say to him, let him speak, but let him shoot [George F. Milton, *The Age of Hate*, 89].

With this same spirit Andy Johnson met the Black Republicans, the meanness of Secretary of War Stanton, and the infamous attempt at impeachment. Senator David Patterson was his son-in-law.

Such biographical items are helpful for the historian, too, after he fails to trace female relationships when accounting for the rise of political or industrial figures. The chapter on Parson Brownlow is as interesting as the violent Methodist preacher was in life as he attacked Catholics, Baptists, and Presbyterians from pulpit and press, defended slavery, and fought for the Union. Here are anecdotes aplenty, including Brownlow's interruption of a preacher who asked that God bless the members of the Democratic Party with the remark: "God forbid; it would bankrupt Divine Grace." As a senator, he aroused as much curiosity as the late Huey Long.

Senator Washington Whitthorne's father is described as "a member of the Presbyterian Church though educated a Catholic." One wonders about the origins of Casey Young and the Carrolls of Tennessee (who were of the Maryland Carrolls) in connection with the losses of faith on a frontier without Catholic ministrations. There follow the senators whom Senator McKellar knew personally and for some of whom he campaigned. The story of Senator McCarmack is interesting, including his assassination and the legal escape of the reputed murderer. McCarmack had the courage to attack the liquor interests when well represented in the audience as in a discussion of the Philippine question "he depicted in glowing eloquence the great wrong the American government had done those people in lining their towns and villages with American saloons." While McKinley wanted to Methodize the islands, he certainly did not want to brutalize them.

Of the later senators, John Knight Shields was probably the most interesting figure. Mr. McKellar tells how he prevented President Wilson from writing a letter with the idea of defeating Shields for re-election to the Senate by quoting from Professor Wilson's writings to this effect:

There are illegitimate means by which the President may influence the action of Congress. He may bargain with members, not only with regard to appointments, but also with regard to legislative measures. . . . He may interpose his powerful influence, in one covert way or another, in contests for places in the Senate. He may overbear Congress by arbitrary acts which ignore the laws or virtually override them. He may even substitute his own orders for acts of Congress which he wants but cannot get. Such things are not only deeply immoral, they are destructive of the fundamental understandings of constitutional government. . . . They are sure, moreover, in a country of free public opinion, to bring their own punishment, to destroy both the fame and the power of the man who dares practice them.

Shields continued to oppose Wilson, and in 1923 from his sick chamber Wilson wrote a letter widely published in Tennessee in which he stated: "I regarded Mr. Shields during my Administration as one of the least trustworthy of my professed supporters." This closed the senator's political career.

In this volume there is not much about Senator McKellar, but there is enough to make one hope that it will be followed by an autobiographical volume as full of telling anecdotes.

RICHARD J. PURCELL.

Mixed Marriages and Prenuptial Instructions, by Honoratus Bonzelet, O.F.M. Milwaukee: The Bruce Publishing Co. Pp. 164. Price, \$1.75.

This book is written for pastors. At the same time, however, its perusal should be of interest and value to the lay Catholic. The opening chapters state in concise summary form the Church's law with regard to mixed marriages and give some practical hints how to deal with these alliances. The remainder of the volume—by far the greater part of it—is devoted to outlining twelve prenuptial instructions. These cover the following topics: Purpose of the Prenuptial Instructions; Fair-mindedness to the Catholic Church; The Catholic Church; Veneration of Saints and Sacred Images; The Holy Eucharist; The Sacrifice

of the Mass; Confession; Indulgences, Purgatory, Extreme Unction; Laws of the Church; Matrimony; Duties of Married People Toward Each Other; Duties of Parents Toward Their Children.

These topics are not today of equal importance. Indulgences and the veneration of saints and images are far less "burning questions" today for many non-Catholics than they were formerly. But matters of morals have become much more so. They represent the real battleground today.

In his foreword the author very correctly states that "there is no denying the sad fact that mixed marriages constitute one of the most vexing and most discouraging pastoral problems," and deplores the "thoughtless levity on the part of young Catholic people in keeping company with non-Catholics." In it he also refers to the deplorable results of such unfortunate alliances. It has been stated that in any large city of the Union nine out of ten cases of defection from the Catholic Church are the result of mixed marriages. Systematic and conscientious parish visits have brought to light that in some localities at least 63 per cent of the boys born of mixed marriages are lost to all positive faith. And what of the remaining 37 per cent? How few of them can be expected to become or to remain thoroughgoing, practical Catholics? Yet, there is also a bright side to the picture, according to Father Honoratus. "Mixed Marriage," he says, "can be made the source of a rich harvest of souls for the Church." It is to help in bringing this about that he has written his volume. Its content is simply and convincingly presented.

EDGAR SCHMIEDELER, O.S.B.

The Single Woman, by Ruth Reed. New York: The Macmillan Company. Pp. 227. Price, \$2.00.

"This book deals with the life, the work and the social usefulness of the single woman in our contemporary civilization." It is with these words that the author herself briefly describes in the introduction the content of her volume. She then goes on to say that the book is meant to be neither a plea for the single life nor an apology for it; that it simply accepts the fact of the single woman in our contemporary civilization and tries to seek out what it implies and what are its values. The volume is

based on available statistical data on the subject and on information gathered first hand from about three hundred mature single women. Information was sought from the latter on the following points: The reasons why they did not marry; what they thought of their status as single women; what they considered their personal and social problems to be; what proposals they had for improving conditions. There is full recognition of the fact that the larger part of humankind do and should elect to marry. At the same time it is pointed out that "the right of single women to make for themselves a satisfactory position in society is necessary in order to maintain freedom of consent in marriage."

The contents of the volume are treated under the two general headings, woman's life and her work. Under the first are found the following chapters: *Some Women Do Not Marry*; *Making a Home*; *Getting on with People*; *How to be Happy Though Single*. Under the second caption are treated the following six chapters: *Making Her Way*; *The Single Woman and Children*; *Toil and Play*; *The Learned Woman*; *The Single Woman and Men*; *The Aged Single Woman*.

Here and there some disconcerting facts are brought out. For example, it is noted that there is an excess of over 50 per cent of single women in the mentally ill population. Again, it is pointed out that the single woman in the lower economic group is almost three times as likely to become dependent on public support in her old age as is the married woman. But all in all, the picture drawn is one rather favorable to the single woman. Many common misconceptions regarding her are ably and convincingly set aside by Dr. Reed.

The volume shows the author a keen observer and careful student. Its pages are filled with penetrating analyses of situations. Particularly does it show strikingly that the author by no means drifts with the crowd or accepts the fad of the moment. The following statement on the education of women can be taken as an example of this:

As a consequence of present teaching methods the intellectual woman graduate of some of our universities not only has her life impoverished by a developed attitude of mind which is largely "intellectual" in a masculine sense, but she has been led to break with tradition and religion as well. She has been provided

with assorted fragments of knowledge which she cannot fit together into a pattern that has meaning for her or that can aid her as a guide in living. Her customary standards which would have guided her at least to safe paths in living have been destroyed. She soon discovers that one life is too short a span for "the experimental method" to produce norms of ordered and successful living either for herself or for the professor who taught it to her with such confidence and force. Her attitude is one of bewilderment. "They have taken away the Master and we know not where they have laid him."

In spite of all the excellent things in the volume and the scholarly way in which the subject is treated, this reviewer must confess to at least a bit of skepticism. Do the conclusions represent in the main the views of the plodding non-career unmarried woman or do they represent those of the intelligentsia or successful career women who had developed definite and worthwhile life interests? The question would not down. And it is one of considerable importance.

EDGAR SCHMIEDELER, O.S.B.

Books Received

Educational

Carr, William G.: *Educational Leadership in This Emergency*. Stanford University, Calif.: Stanford University Press. Pp. 32. Price \$1.00.

Soul Clinic. An Examination of Conscience for Religious Teachers by Two Sisters of Notre Dame. Cincinnati: Frederick Pustet Co., Inc. Pp. 200. Price, \$2.00.

Ward, Leo R.: *Nova Scotia*. The Land of Cooperation. New York: Sheed and Ward. Pp. 207. Price, \$2.50.

Textbooks

Aylward, Rev. Stephen: *Catechism Comes to Life*. Saint Paul, Minn.: Catechetical Guild. Pp. 184. Price, \$1.00.

Before You Fly. Essentials of Aeronautics. New York: Henry Holt and Company. Pp. lvi + 568. Price, \$2.00.

Commission on American Citizenship, The Catholic University of America: *Faith and Freedom Series*. *My First Book*—a readiness book; Teachers Manual. *This Is Our Home*—Pre-

Primer; The David and Ann Book—chart for Pre-Primer. *This Is Our Family*—Primer; Picture, Word, and Phrase Cards—for Pre-Primer and Primer; Workbook—for Pre-Primer and Primer; Teachers' Manual—for Pre-Primer and Primer. *These Are Our Friends*—Book One; Accompanying Workbook; Teachers' Manual. *These Are Our Neighbors*—Book Two; Accompanying Workbook; Teachers' Manual. *This Is Our Town*—Book three; Accompanying Workbook; Teachers' Manual. New York: Ginn and Company. Prices on request.

Commission on American Citizenship, The Catholic University of America: *Faith and Freedom Series. These Are Our People*—Fifth Reader. New York: Ginn and Company. Pp. 416. Price, \$1.28.

Harper, Fowler: *Give Me Liberty*. Chicago: Wheeler Publishing Company. Pp. 156. Price, \$1.24.

McNiff, William T.: *College Physics*. New York: Fordham University Press. Pp. xx + 657. Price, \$4.00.

Reading for Interest Series: *The Brave and Free*. Boston: D. C. Heath and Company. Pp. 438. Price, \$1.25.

Semper, I. J.: *In the Steps of Dante and Other Papers*. Dubuque: Loras College Press. Pp. 160. Price, \$1.25.

General

Kelley, Francis Clement: *When the Veil Is Rent*. Paterson, N. J.: St. Anthony Guild Press. Pp. 183. Price, \$1.50 plus postage.

Kiener, Sister Mary Aloysi, S.N.D., Ph.D.: *Praying with the Poverello. "The World's Happiest Man."* Cincinnati: Frederick Pustet Co., Inc. Pp. 210. Price, \$1.50.

Pudsy Kelly's Follower. A Sequel to "Pudsy Kelly's Gang." Paterson, N. J.: St. Anthony Guild Press. Pp. 78. Price, \$1.00 plus postage.

Prindeville, Rev. Carlton A., C.M., S.T.D.: *Chapters in Religion*. St. Louis, Mo.: B. Herder Book Co. Pp. 354. Price, \$2.00.

Ryan, Edward A., S.J., and Tribbe, Edward W., S.J., Trans.: *The Old Testament and the Critics*. Paterson, N. J.: St. Anthony Guild Press. Pp. 167. Price, \$2.50 plus postage.

The National Catholic Almanac 1943. Paterson, N. J.: St. Anthony's Guild Press. Pp. 800. Price, \$1.00 plus postage.

Pamphlets

Carskadon, Thomas R.: *How Much Do You Know About Alcohol?* New York: Association Press. Pp. 30. Price, \$.05.

Clinchy, Everett R.: *The Growth of Good Will. A Sketch of American Protestant-Catholic-Jewish Relations.* New York: The National Conference of Christians and Jews. Pp. 64.

How To Win on the Home Front. New York: Public Affairs Committee, 30 Rockefeller Plaza. Pp. 32. Price, \$.10.

Kemp, Frank A.: *The Beet Sugar Industry in the Present Emergency.* Washington, D. C.: United States Beet Sugar Industry, 1001 Tower Bldg. Pp. 14. Gratis.

Lord, Daniel A., S.J.: *Salute to the Men in Service.* St. Louis, Mo.: The Queen's Work, 3742 West Pine Blvd. Pp. 40. Price, \$.10.

Office of War Information. *War Jobs for Women.* Washington, D. C.: Superintendent of Documents. Pp. 45. Price, \$.10.

Paying for the War. A Resource Unit for Teachers of the Social Studies. Washington, D. C.: The National Council for the Social Studies. Pp. 69. Price, \$.30.

Reinhardt, Kurt F., Ph.D.: *The Commonwealth of Nations and the Papacy.* Milwaukee: The Bruce Publishing Company. Pp. 26. Price, \$.25.

The Social Studies Mobilize for Victory. Washington, D. C.: The National Council for the Social Studies, A Department of the N.E.A. Pp. 16. Price, \$.10.

VOYAGES IN ENGLISH

By REV. PAUL E. CAMPBELL, *formerly Superintendent of
Schools, Diocese of Pittsburgh*

and

SISTER MARY DONATUS MACNICKLE, *of the Sisters, Servants
of the Immaculate Heart of Mary*

The perfect series for language work in the grades. Fosters free and original self-expression. Covers the essentials of all diocesan courses of study. Combines creative activities with thorough drill in grammar. Illustrated with original drawings, photographs, and reproductions of pupil work.

Prices on request

LOYOLA UNIVERSITY PRESS

3441 North Ashland Avenue

Chicago, Illinois

Books Are Weapons!—1943 Victory Book Campaign

OUTWITTING THE HAZARDS

By Francis L. Bacon

1. Gives our young people an understanding of the need for safety education and of the simple, basic rules of safety.
2. Convinces them that these rules can be observed with no sacrifice of personal freedom of action.
3. Shows them that safety is the personal responsibility of every individual—not something we can "leave up to the other fellow."

SILVER BURDETT COMPANY

NEW YORK

CHICAGO

SAN FRANCISCO



Trinity College

**A CATHOLIC INSTITUTION
FOR THE HIGHER EDUCATION OF WOMEN**

*Beautifully Located in the Immediate Vicinity
of the Catholic University*

Washington, D. C.



*Incorporated under the Laws of the District of
Columbia and empowered by Act of Congress to
confer degrees*

Conducted by the

Sisters of Notre Dame of Namur

For Particulars, Address

THE REGISTRAR OF THE COLLEGE

Your Religion Classes Need the

CONFRATERNITY

MESSENGERS

Written Especially For Catholic Children NOT Attending Catholic Schools

The *Confraternity* Editions of the MESSENGERS are designed to meet the need of catechists teaching classes composed of Catholic children *not* attending Catholic schools. Because of the balanced content of these publications—instructional material combined with non-study material, such as stories, verse, picture-pages—public school pupils find the MESSENGERS interesting as well as helpful in the study of their religion.

Plan of instruction of the three *Confraternity* Editions is: OUR LITTLE MESSENGER (primary grade)—preparation for First Communion; JUNIOR CATHOLIC MESSENGER (intermediate grades)—Sacraments, Sacramentals, Prayer and the Mass; the YOUNG CATHOLIC MESSENGER (upper elementary grades)—the Apostles' Creed.

The *Confraternity* MESSENGERS are approved by the Publications Department of Christian Doctrine. Write for sample copies.



FOR MORE CLASSROOM INTEREST DURING THE 2nd SEMESTER use the 3 SCHOOL Messengers



The spark of interest created by the *School* Edition MESSENGERS enlivens the whole teaching year. Timely, up-to-date, simply written, they bring the pupils something new and different to read *each week*. The MESSENGERS provide reading material that is correlated with nearly every subject taught in the elementary grades. In these times of stress you will especially appreciate their treatment of current events and current geography.

OUR LITTLE MESSENGER is designed for pupils in the primary grades; the JUNIOR MESSENGER for the intermediate grades; and the YOUNG CATHOLIC MESSENGER for the upper elementary grades. Send in your second semester order today.

SEMESTER RATES

OUR LITTLE MESSENGER,
JUNIOR CATHOLIC MESSENGER

25¢

a semester subscription when quantities of 30 or more are ordered. 30¢ in quantities of 5 to 29. (*Confraternity* Editions: 25¢ per subscription in quantities of 2 or more.)

THE YOUNG CATHOLIC MESSENGER

30¢

a semester subscription when quantities of 30 or more are ordered. 35¢ in quantities of 5 to 29. (*Confraternity* Edition: 30¢ per subscription in quantities of 2 or more.)

GEO. A. PFLAUM, Publisher, Inc., 124 E. 3rd St., DAYTON, OHIO

Row-Peterson Plays

HERE are the reasons for the tremendous and ever-growing success of Row-Peterson plays:

1. They are wholesome, suited to the needs of the average community.
2. They are tested before publication.
3. They are edited with skill, saving the director hours of time.
4. They are offered on a playbook-exchange plan, thus making them economical to secure for review purposes.
5. They are offered on a percentage-royalty basis (full-length plays), thus making it possible for the smallest groups to afford them.
6. They are backed by a textbook publishing firm of national reputation, insuring satisfactory adjustments if such need to be made.

Lagniappe

If YOU will send your name and address on a post card, we shall send you the 1943 catalog of 144 pages, and the issues of Lagniappe, our drama newspaper, without cost to you. Address Lee Owen Snook, Director, Division of Drama, Row, Peterson & Company, 1911 Ridge Avenue, Evanston, Illinois.

The Family That Overtook Christ

by REV. M. RAYMOND, O.C.S.O.
author of
"The Man Who Got Even With God"



A most interesting story of a remarkable family living in the 12th Century, who discovered that "it profits a man little to follow Christ, if he fails to overtake Him"—Promised to be the best selling Catholic novel this year. The first edition was exhausted before publication date.

21st Thousand now off Press

498 pages, large 12 mo. \$2.75

At all Catholic book stores or direct from

P. J. KENEDY & SONS

12 Barclay Street

New York City

OUR MEN Need BOOKS



SEND ALL YOU CAN Spare

GOOD BOOKS ARE ON THE MARCH from your bookshelves to our fighting men. Get them out—leave them at the nearest collection center or public library for the 1943 VICTORY BOOK CAMPAIGN

The Eternal Sacrifice

By

Louise Doran Ross



This book deals with the history of the Mass; the ceremonies connected with it and their significance, as well as

a list of the principal popular feasts of the year and their ceremonies.

Designed as a text for the seventh and eighth grades filling the gap between catechism study and Church history.

8vo, cloth, 198 pages, 22 illustrations
Price \$1.25

The Catholic Education Press

1226 Quinsey St., N. E. - Washington, D. C.

PAULIST PRESS BOOKS

FOR CHILDREN

THE LIFE OF CHRIST

By Sister Eleonore, C.S.C.

In this little book, written in simple English and beautifully illustrated, Sister Eleonore has given us another of her juvenile gems. Into its thirty-two pages she has condensed the essential episodes in our Lord's crowded thirty-three years. She begins by answering the question "why Jesus came to earth" and continues through the hidden and public life to the Ascension. The type is large and the pictures excellent. No child will fail to profit from reading *The Life of Christ for Children*.

STORIES OF THE SAINTS

By Agnes Finn

Here we have the life story of eight saints who are especially dear to children. The stories are suited for small children as they are not too long, the print is large and the pictures are splendid.

OUR LADY'S FEASTS

By a Religious of the Sacred Heart

Perhaps no saint before the Great White Throne was ever known by so many titles as we know the Blessed Virgin Mary. Yet the mere mention of a few titles gives us a satisfactory panorama of her life story. The author selects eight and with great literary proficiency uses them to show how the various feasts of our Blessed Mother "tell us the story of her life."

THE "OUR FATHER"

By Rev. Daniel Dougherty

An appealing explanation of the words of the "Our Father" in language appropriate for children. Father Dougherty has the art of writing beautifully for the little ones and his simple explanations of the prayer will help the child to understand the meaning of the "Pater Noster."

THE CHILD AT MASS

By Rev. George Dannerle

In every way this is the type of booklet which should attractively instruct children. It has an explanation of the Sacrifice of the Mass which they should understand and particularly suited to their minds is the explanation of what the priest does at Mass and what they should do at the same time. Consequently the child will make his assistance at Mass both of heart and mind.

SEVEN WONDER GIFTS

By Rev. George Dannerle

This little book is prepared in accordance with accepted catechetical standards for children and consequently it is decidedly appropriate for classroom use. It tells about the Seven Sacraments, is divided into seven chapters with questions following each and contains original silhouette illustrations that are most helpful.

BEAUTIFULLY ILLUSTRATED AND PRINTED

5 cents each, \$3.50 the 100, postage extra

THE PAULIST PRESS

401 West 59th Street

NEW YORK, N. Y.

In answering advertisements please mention *The Review*

THE CAPITOL SPELLER

By

THOMAS GEORGE FORAN, Ph.D.

Professor of Education,
Catholic University of America

SISTER MARY IRMINA, O.S.B., Ph.D.

Villa Madonna College,
Covington, Kentucky

• The Capitol Speller is a workbook speller, the type favored by many authorities in this subject. The vocabulary of the series as a whole is based on the most dependable compilations of the words which constitute the basic writing vocabulary of children and adults. The words are checked in accordance with current principles and the grade-placement checked by means of Gates' List, the most recent and authoritative standard. Within each grade, the words are grouped according to meaning-relations in order that learning may be guided by understanding. The vocabulary, the grade-placement of words, and their grouping in lessons are in conformity with current standards and in these respects the Capitol Speller is unsurpassed.

• Each lesson includes a variety of learning activities, designed to impress upon pupils not only the meaning of the words but their special features, difficulties, and pronunciation as well. Dictionary work is a conspicuous part of many of the books. The Capitol Speller has already received the enthusiastic commendation of both teachers and pupils.

• In terms of a scale for the rating of textbooks in Spelling, the Capitol is unexcelled. Impartial rating of several texts confirms the impression which this series makes upon those who examine it with care.

FOR GRADES 2-8

THE CATHOLIC EDUCATION PRESS
1326 QUINCY STREET, N. E. • WASHINGTON, D. C.